Only in cooperation we can completely enjoy life. Such cooperation is possible only in a complete and rightly designed system.

THE COMPLETE SOLUTION

A NEW SOCIO - ECONOMIC - POLITICAL SYSTEM

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The Complete Solution
A New Socio-economic political system

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Dedicated to all the deep thinkers of the world,
who find solutions for the benefit of all

Only in cooperation, we can completely enjoy life. Such cooperation is only possible in a complete and intelligently designed system.

Premjeet Sirohi

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Preface

We all know that humans across the world are facing serious challenges such as rising inequality, economic instability, violence, terrorism, environmental threats, epidemics, threat of nuclear war etc. Human life is filled with difficulties and insecurities since time immemorial. Such a plight of human existence deeply troubled me and I set out on a quest to derive the root cause of these problems. In order to find a solution to these challenges, I made a deep study of nature, culture and human consciousness. I keenly observed and researched the outer world and inner self, both. These experiences provided me with certain verifiable insights about life and the root cause of all human struggles. The understanding gained from this research helped me create the design of a new system of human coexistence or in other words an alternate socio-economic-political system. The adoption of the said system will ensure the availability of all intended necessities, facilities and joys of life to all and through this fulfillment guarantee happiness to all. In this system, no suffering will take birth that is created by rivalry and competition. In other words, conflicts will not take birth in the first place due to any systemic flaw which needs to be managed later by half-baked measures. This system has been so designed that all kinds of knowledge, employment, products and amenities can be distributed among all members of society according to their wish, without a struggle on their part. The fulfillment of any individual's wish will not cause inconvenience to others. This is made possible by intelligent design. Such a system will make all the denizens of earth contended and free to live a fruitful happy life.

In a just socio-economic order, every human and creature would find space and support for satisfying their wishes in life. I discovered that fundamentally human consciousness is not violent. Negative wishes and obsessions take birth in a poorly designed system. The situations for human suffering are created more in an ill-designed system. So, before making a

definitive conclusion about human nature I urge you to explore human consciousness and its primary motivations. Most of the time we make conclusions, seeing situations arising within the existing system and are caught up within that paradigm. I found that the ultimate reason for all suffering lies in the system of human coexistence that we have adopted so far. In spite of all the horrors that we come across in our day to day life, I found that at the base human beings are not good or bad. Our primary motivation is only to seek our happiness and comfort. It is the situations arising within a system which compels different types of humans to adopt variety of complex ways to fulfill his or her wish. Human responds according to the system in place. In a poorly designed system, there is more fight and in a well-designed system, there is full cooperation as a by-product of design. In a just system, there will be an experience of security and guaranteed availability of all comforts for all citizens. The socio-economic political design of such a system and its philosophical base is presented in this book.

If a study of this book has evoked a positive conviction in you, to the proposition that adoption of this system will generate universal happiness, then we appeal to you to spread this message to others. Your support for this cause will facilitate the attainment of the ultimate goal. This, after all, is a social endeavor and no individual can accomplish this task alone. Everybody's support is expected for such a cause. When all will come to know of this system and if it is their conviction that the adoption of this system can guarantee all kinds of happiness's to all, then we have to work towards adoption of this ideal system. Only then all people will reach the ultimate goal of their lives, which is every type of happiness. I thank you from the core of my heart for selecting this book for study. It is my earnest hope that you will have found a clear solution to all major human problems after reading this book. Also, the method of attaining all kinds of happiness's would become clear to you. Once the basic design is understood by everyone then all that remains is the adoption of the new system. Even in the current system the extent to which an individual can

understand this knowledge, to the same extent he or she can find an immediate psychological resolution and clarity in life. The complete experience of happiness would be possible only when the entire system mentioned in the book is established.

Once this system is established then no one would have to compete with other for attaining a satisfying life. The individual will not have to struggle separately for attaining pleasures and comforts. All individual wishes will be supported by the system and fulfilled smoothly. It is my hope that after reading this book you will experience an intellectual growth by which your decision-making power would develop. You will also come to know what the meaning of this life is. You will understand what the ultimate goal of humankind is and how to attain it. I do not think you would have come across such a book until now as this book is the outcome of a new philosophy. Most likely this book would be first of its kind that discusses topics directly concerned with your life, the most primary motivations of life. This book will also uncover various deep secrets of life. It will break the myth that exists since time immemorial that life cannot be filled with full and complete happiness. Till now we have been listening from all the great ones that the world is a place of suffering. That no one can be completely happy here and our true home is somewhere else where happiness resides. If you wish to be saved from suffering then pray, worship, study scriptures, make donations, do service to people, perform mantra chanting, meditate, attain *samādhi*, go to temple, church or mosque, etc., do not become pleasure seeker, remain contented with whatever you have, serve the poor and needy, spend more time in the service of God, etc. etc. If we begin to write all of it then a small book can be made just listing these enormous numbers of practices for self-transformation.

After reading this book it will become clear that at least for removing suffering, war, poverty, violence and other negativities of life you will not have to do these individual-level practices. The confusing notions will drop away and clarity

about life would develop. Ultimately the new framework will enable and facilitate a life filled with freedom, happiness, pleasure and comfort. These confusions will disappear and surge of hope will generate within you and even you would utter “Enough of these sufferings, this world has not been made for us to suffer but this magnificent creation exists for us to live a life full of happiness and satisfaction”. The way to such a life has been presented in this book in an easily comprehensible way with a full explanation. A person with an average intelligence can very easily grasp it. Still, if some question remains then you can contact me for dialogue. I will try my best to answer your questions. Your own and one amongst you

Premjeet

Key benefits of the proposed system

Dear friends, in this book I have presented a new socio-economic-political system after establishment of which no problems will arise in our life (i.e. problems related to system) and all kinds of comforts will always be available, by virtue of intelligent design. In this system, the political model is such that all of the power will be vested in the public, not in any individual or in any group. So in this way, there will be no dictatorship and the whole system will function by the people, for the people and according to the wish of people, round the clock and not just once in 5 years. Thus, it will be a true democracy. In this proposed system there exists a new philosophy, new economics, new political system, new social system and new education system. This system will automatically shape a cooperative culture by virtue of design and give tremendous benefits to the people, some of which are listed below:

1) All students will be able to avail free education of their desire, i.e. any individual who wants to take any type of education will be able to receive that. All the students till 25 years of age will receive all the arrangements for comfortable life without them having to pay fee. They can choose the field of their interest and they shall receive their desired education to develop in that field.

2) After completion of general education, according to one's ability and desire, student shall receive free of cost training for skill development required for any job.

3) After completion of training and attaining required skills, the employment of every individual will remain ensured, in other words unemployment problem will not exist.

4) From the moment individual is born in this world, all facilities will be equally available for everyone, according to the level of technological advancements in that period.

In other words, all individual desires for products/services shall continuously get fulfilled simply by placing orders on the portal designed by the system.

5) The entire system is free of cost and there is no need to exchange goods and services with each other as private owners. There will be no private businesses.

6) There would be no prerequisite of money to place your demand. For an individual, there is no money in this system. The individual does not need to pay any money for placing orders for products/ services nor is one receiving any salary for the work one does.

7) There is no trade between people in this system. There is no monetary exchange, nor any barter type exchange. There is no market for people to sell and buy between themselves. Everything would be produced and distributed by one unified system to fulfill the demands of all people.

8) In this new system, everyone will have an online profile in which everything will be mentioned about the individual such as individual's name, address, age, identification details, qualification, skills, likes, dislikes, etc. People can fill this form and place their demand for various products/ services through digital mediums such as smart phone applications, web applications, telephone etc. Simple ordering processes and assistance would be available for illiterate people.

9) In this system, demand is decentralized because you can place orders without money but production and distribution is centralized. There would be no private corporations competing to get control over resources nor is this a command economy with a single body that decides everything for people.

10) Healthy people between age 25-50 would be required to choose any job in the system for availing the benefits of this system. The remaining population such as children, teenagers, senior citizens, sick people shall receive everything they desire without doing any job.

11) All the work shall be distributed between people of 25-50

years of age, or above if they volunteer and are healthy. This means every person belonging to the working age population shall be obliged to choose at least one job so that necessary products and services are created for everybody.

12) The demands of all people shall reach the system and subsequently the products will be manufactured and delivered to the people in the sequence of order placement. Ordering limits will exist for products/services as a system safeguard and scarce commodities and services shall be issued on a public basis so that everyone can avail the facilities.

13) All the resources shall remain with system, i.e. both human resources and natural resources. As per the demand, the people employed within system, shall combine human resources and natural resources to produce goods and services and deliver according to individual requisition. As a whole, the individuals of this world, themselves would be working to fulfill their own demands through an intelligent design.

14) In this new system natural resources will belong to the society and there will be no private ownership. In other words, individual is the owner of any commodity/service as long as he or she is utilizing that commodity. Once individual fulfills his or her requirement then commodity/ service shall become available for public use. Since individual demand is always addressed in a stipulated time there is no need to hoard resources and individual can always remain satisfied. He or she will not face uncertainty about future availability. The system shall ensure that everybody's demands are met in a way that maximum happiness is created.

15) All people will be able to change their job according to their wish. Only criterion is that they must qualify for the job.

16) People will have the freedom to relocate. Whenever they will relocate there will be an arrangement by the system for their employment and residence in the new location of their choice. The towns will be designed in a way that people will not have to travel long distances to reach their offices and traffic on the road would be minimal.

17) Working hours would be minimal and people will have a lot of leisure time as most processes would be standardized and also automated to a high degree.

18) All townships shall be of same standard with similar modern day facilities for everybody.

19) For registering any type of complaint the same online system shall be utilized. Every interaction with system would be smooth and easy. The public can rate the quality of products and services availed by assigning citizen satisfaction ratings. Public and leaders can view these feedback and ratings online anytime. The subsequent steps to mitigate the problem by the concerned department can also be viewed anytime.

20) All of the data regarding public level decision making will be stored on a centralized portal for efficient management and transparency. People can access this information directly without the need to file RTI (right to information) applications separately.

21) In this system proper designations and job description will be created for every job and the allocation of posts will happen by examination to determine who is eligible for which post. There are well defined criteria for every job. This includes leadership positions too. Candidates for leadership position would have to pass through a process of selection examination and shortlisted candidates will then become eligible for election.

22)This would be a global government which would have armed forces with weapons. When more nations will become part of this system then all the border disputes between those countries shall get resolved and no country will face the need to keep a separate army. The world level government would keep a reserve army for resolving any disputes between countries. Once the system is globally accepted then need of army will gradually become obsolete over a period of time.

23) Public consent will be required for any amendment in the constitution. No provision of the constitution can be amended without the consent of the public due to which there will never

be a rule that hurts the public interest and that is the very purpose of this system. The constitution always remains in the control of public and in a way that ensures public happiness. The power in this system will always remain with public and not just once momentarily in 5 years. Thus it will be real democracy created by the people, will be run by the people and will be for the people. You can understand this more deeply by reading the chapter on the new political model.

24) In this system no one has to stand in long queues, bills will not have to be paid, taxes will not have to be paid and there will be no banks. You will not have to provide loads of document to any institution for the facilities that you want in life or for proving your identity. There would be minimal laws and very easy to follow. The systems will be logical and not counter-intuitive. Most of the processes can be completed online and life would be very easy, simple, safe and secure.

25) This system will maximize use of high end technologies for making life comfortable, safe and user friendly. For example, the agricultural tractors, trucks etc. will be equipped with air conditioners and dust will not enter the vehicle. Thus the comfort and safety of the user would be of prime importance. Even the most arduous tasks will be easily done with the use of technology. Thus there would be no menial jobs.

26) All the products will be standardized and would be of highest quality. Used products will be recycled or decomposed to maintain the natural cycle. Thus natural resources will not be misutilized. Pollution and climate change will cease to be a concern.

27) Towns will be built with all the amenities, including schools, hospitals, fitness clubs, swimming pools, amusement parks, libraries, museums, restaurants, theatres, various types of clubs etc. People of all ages will be able to enjoy life to the fullest.

28) People will be free to practice their religious beliefs only on an individual level. The only criterion is that the practice should not create actual inconvenience and distress to others.

To make any knowledge certified for social level, one has to prove it first in the designated forum.

29) To make any policy, law, decision regarding any product, service, job, knowledge (philosophical, scientific or otherwise) certified for public domain one has to pass through the leadership council, research platforms and public mandate. If any individual has any issue, then public dialogue platform shall be utilized to voice and resolve concerns.

30) People will not have to make protest marches to raise objections to any policy. The system will have clear channels to resolve any contentious issue. Dialogue will be enabled, the entire data and research regarding the topic will be in the public domain. The person who raises an objection to a policy has to justify his objection. If he cannot justify the same in dialogue platform, then his objection will not hold any ground. For example, if someone objects to increasing automation, then he or she has to present her case in the dialogue forum. He or she simply cannot escape responsibility by assigning a blame to the government without proper justifications. There is no need to protest because you are given full chance to present your arguments and eventually matter is decided by a well formulated procedure of dialogue, research and people's mandate.

31) Any piece of policy, legislation will be in the public domain for 3 months before it becomes a law. The voters shall have 3 months' time to review the legislation. If there is no objection by at least 10% of adult population, then it becomes a law automatically. The same applies to any decision made regarding any product, service, job, knowledge. The decisions, policies, laws can be challenged anytime if 10% object to it.

32) In this system, any policy implementation, any public level resolution will require the consent of public and thus it will be real democracy.

33) Money does not exist for individuals to exchange between themselves, and thus there will be no possibility to commit financial frauds and other crimes for acquiring control over

resources. Thus it is a very simple system in which there would be minimal use of any police force to maintain harmony. The role of police force to maintain law and order will become gradually obsolete.

34) There will be no crimes because by committing some crime, no one will gain anything extra that he or she is not already receiving by the system. Thus, there will be no corruption, food adulteration, fraud, loot, exploitation, dictatorship, lust for power etc.

35) All members of the family would be directly connected with system and whenever they need anything they can directly demand it from the system. There would be no financial dependencies because of which the relationship between family members would be genuine and there would be no need to speak lies. When this happens there will be faith between each other and their relationships would be sweet and harmonious. One individual will not be able to suppress the other and will not be able to move the other forcibly. In other words, everyone will be enjoying the sweetness of relationships and no relationship will experience distress due to financial causes.

36) While living in such a system, no one will get stressed about future worries. People will not experience situations such as, “how will I arrange food for tomorrow, how will I manage expenses for running the household, how can I afford medical treatment, what if I loose my job” etc. So such anxieties will not arise and if any other problem arises, it will be resolved very soon by experts. All citizens will always feel supported by the system and they will experience a disturbance free harmonious life.

37) In this new system, whether it is children, young, adult, elderly, man, woman, people of any sexual orientation, everyone would be able to live the life they desire and thereby attain happy life without fear. Women and children will feel always safe and free. People will not feel pressured and controlled by others.

38) It has been said by doctors that when a human is more disturbed, a lot of diseases start to occur in his body and continue to arise. So after arrival of this system, there will be no anxiety in the life of human and thus sick population will considerably reduce and whatever mild diseases occur will be treated immediately. The natural age of human's will increase significantly.

Conclusion: After reading the above points you must have got a glimpse what this system claims to deliver and how it can make your life free from miseries. Everyone will be able to avail all kinds of joys continuously in their life. If you wish to know further how this can be made possible in detail, then kindly read the entire book.

Thank You.

1. What is the ultimate goal of life?

We all have experienced and continue to experience various types of challenges in our day to day life. Almost all of us have experienced the problems caused by diseases, violence, pollution, financial distress, corruption, lack of freedom and animosity between each other. Most of our daily life is spent in dealing with these challenges. Our entire life gets exhausted, in the pursuit of a safe haven and there are very little moments of carefree joy. Even when we are experiencing pleasures, there is an unrest in the back of our minds that the joy may be short-lived and can get taken away from us. I don't think it would be incorrect to say that all humans want to enjoy life fully, without any stress, but are unable to do so. We all would be happy if the unwanted situations, complexities and suffering is eliminated from our lives. So, the question arises what is keeping us away from attaining joyful existence. It becomes most important to determine the root cause of all negativity and disharmony. It is self- evident that life is a process and all processes in life must have a root cause. So, at a very early age I ascertained that there must be a definite cause responsible for all the suffering that a conscious being experiences in his or her daily life. Unless and until we have a clear diagnosis about the root cause, right treatment cannot emerge.

The importance of purpose in human life

First and foremost, we have to determine, the purpose of life, as a whole. Since life is a process, it must have a direction. What is life for, what is the ultimate purpose of life? What are we living for? Do you know for sure, what is the overall context of life and which is the right direction? If you don't know for sure, how can you be sure of your decisions in life? Unless one deeply understands life's ultimate aim, he or she will not be in a position to make a clear decision, right decision and

confident decision. This is because without understanding the purpose, no one can tell what is to be done and how to do it. So first you have to know **'why to do something'**, then you will come to know **'what to do'** and then subsequently **'how to do'**. Any course of action that one chooses in life can only be checked with respect to purpose. We can know the difference between correct and incorrect action by determining whether our purpose is being fulfilled or not. If the ultimate purpose or the objective is attained, then it will be called as the right course of action otherwise not.

Let us try to understand the importance of purpose through our daily life examples. If you want to do any task in your life then you must be knowing the purpose of that task, otherwise, how will you decide what to do. You also need to know why you want to do that task. Let us assume for a moment that you forgot the reason for doing a particular task. You only remembered what to do. In such a case, you may finish the task but you will not be able to conclude whether the result of that task is positive or negative. Because you don't remember why you did that task in the first place. You need a context to evaluate the outcome.

To understand the importance of purpose we will take an example. A man went to a doctor for getting treated for ill health. The doctor conducted a couple of tests and gave him a diagnosis that he had malaria. The doctor also gave him medicine for treatment. After the man came back home, he felt delirious and forgot what the diagnosis was. Due to illegible writing, he could not read the diagnosis in the test reports. The only thing that he remembered was that he has to take the medicines morning and evening for 5 days as per prescription. So he took the prescribed dosage of medicines for 5 days. After 5 days when the medicines finished he felt somewhat better. But he couldn't conclude whether the result of medication was successful or not and whether the same medication needs to be continued or not. So he went back to the doctor again and spoke that he has forgotten about the diagnosis and does not

know whether he should continue the same medication or not. The doctor read the reports and told that he was earlier diagnosed with malaria. The doctor checked him again and found that many of the malarial symptoms had subsided but certain other symptoms still indicated that full recovery had not taken place. The doctor was surprised and he ran another set of blood tests and concluded that he had mild symptoms of typhoid in addition to malaria. This time he changed the medication and asked him to come for a checkup after one week. After a few days, the man completely recovered from the disease. By this example, we can understand that we do any task for a particular objective and when the objective is not getting fulfilled then we do course correction also. At the end of a process, we make a check whether the purpose has been fulfilled or not. By the above example, it must have become clear how important it is to know the target. Thus, we can say that without knowing the target, we cannot conclude whatever we are doing and the results that we are getting is right or wrong, which is why we have to understand the overall context or purpose of our own existence.

Unless we know the aim, we cannot make any decision about choosing a direction in life. Without knowing the answer to "**why"** we cannot establish our aim. For e.g., if you don't know **why** you have to go then **where** you have to go, **when** you have to reach, **how** you have to go, **what** you have to do, **how** you have to do etc. all these questions will not hold any relevance. In real life, for every work, we have a certain purpose. We may be aware or unaware of it. For e.g. all animals move instinctively towards their purpose while seeking food, water, etc. On the other hand, in the case of a human organization, the aim or purpose is known or decided. A human being is free to live either way. He can live by knowing the aim in life or move about instinctively (like an animal) without being consciously aware of the aim. In the way of animals there is no conscious awareness of aim, there is no preplanning involved. On the other hand, if we look at how human organizations operate, then we see a preplanned way of operation. The word organization itself means coming

together for the achievement of a preplanned objective. **In the absence of objective, any type of management can't come into existence. The 'WHY' becomes the motive or cause for any type of management. So rationality is established in our life by knowing the ultimate context of existence, otherwise rationality will not get fully established. Without knowing the reason, why we are living, we cannot establish why something is right or wrong.**

Knowing the ultimate purpose is crucial for human coexistence

We all have individual purposes in life. We think about our health, our food, our clothes, our homes, our pleasures, our lifestyle, our money, our jobs, our relationships, etc. The content of our thinking, our knowledge and understanding have an effect on our lives. **More specifically each one of us inevitably has a view of life out of which emanate all our actions**. Sometimes, when our understanding does not seem to match with others or justifiably answer the realities of the world then we are compelled to examine the ground that we stand upon. At this juncture, we may look carefully at what we usually take for granted. How we go about dealing with the problems of our life and how we look at our experiences depend upon our view of life. Knowing the answer to why life exists is required because humans do not live totally independent individual lives. **We have individual lives in a collective environment.** Our individual purpose is intertwined with the purposes of others. All individual views about life create a collective environment in which we live. The condition of our life is a social outcome and not an individual one. So what others think and believe does have an effect on the entire population. One idea can create tremendous destruction or revive the society from dire circumstances. Since we are all in here together it becomes important that we have a clear view of life which is sorted out by a process of rational dialogue. What you as an individual believe as a way

of life will not sustain, if actions of the other individual create your destruction. Those actions may emerge from a different belief system. So we cannot escape the fact that we are all in here together and share the same water, earth, sun, air and space. The resources for all of us are the same. **Knowing the ultimate purpose of all human beings is the most important question because it becomes the ultimate criteria of all decisions for our coexistence.** So we have to explore the question of ultimate purpose. Knowing this ultimate criterion will tell us what possibility human has ultimately and what is the place of an individual with respect to the world. Knowing this ultimate criterion will make us clear what we are in for, in this vast universe. The cause that we ascribe to our very existence determines how we go about our daily lives.

If this understanding about life is not sorted out, then it has deep implications on our daily life. Various contradicting theories will emerge in society about life. Since we never explored this question deeply, we are not decided about the possibilities of life**.** Since we are not decided we sometimes conclude that other human beings are at fault and are evil. We may blame others for holding onto irrational beliefs resulting in irresponsible actions. One human comes into conflict with others and we experience negativities. Therefore, how will we coexist if we see the other as a threat to our view of life? Without knowing the ultimate criteria, how can we decide which action is right and which is wrong? How can we know what is the truth and what is untruth? What is ethical and what is unethical? What is intelligent and what is unintelligent? If we knew the ultimate purpose of all conscious beings, we would also know why suffering exists. That is why the best of all thinkers have always pondered on this basic and first question. In the absence of a complete and conclusive answer that is applicable to all aspects of life, this question will keep coming up again and again in the domain of human culture. Because the answer has a deep implication on everything else that follows. What kind of cultural systems we shall create, what type of government we shall have, what is

the meaning of leadership, what type of education is right, what kind of scientific exploration we will do, all depends on knowing the ultimate meaning of life. Without a clear answer to this question, the efforts will always be indirect and full of conflict. **The reason why the world lacks unity and lies broken, is because man does not know ultimately why this life is for all human beings and creatures. Our ideas about truth are different. It's not the differences that divide us but our inability to understand the why behind the differences and that is where we are fragmented. This is the actual crisis. The crisis of philosophy.**

Diversity in life is good but diversity about what truth of life is, creates a crisis of coexistence. Can there be a system where individuality, individual choices and freedom flourish in a collective environment? The only way it can be possible is by knowing and defining the why of our existence and then only a fair and just design of societal systems and institutions is possible. The question of ultimate purpose is directed to solve the problems of our daily existence. The question of ultimate purpose clears the air by which we can enter into collaboration for a universal solution to life's problems. It is the individual who ultimately decides, but all individual decisions create a collective environment in which we live. All individual decisions are driven by their respective view of life and unless the aim is clear we cannot enter into cooperation with each other.

This book might not have been necessary if everyone agreed about what is right for life. If we had just one philosophy which had won universal assent, we would probably have one system all over the world, beneficial for all. We would teach it in the manner that algebra, grammar and mechanics are usually taught. In that case, regular textbooks would suffice to educate each generation of human about life in the same manner. However, profound disagreement rather than agreement characterizes philosophy and subsequently, this disagreement percolates into other subjects such as economics, politics, psychology, education, etc.

Utter confusion exists within humanity today about the criteria for deciding what is right and what is wrong. As the question of life and of human suffering is essentially a human concern, the view of life that we adopt is crucial to human society as a whole, because we coexist.

Defining the ultimate purpose of life

So come, let us try to first understand the purpose of life. Only then we can be sure whatever we are doing and whatever is being asked of us to do is right or wrong. The results that are coming in our life, are they according to our aim or not? I have dealt with this topic at great length in my next book on Philosophy titled "The Complete Solution- Volume-2 (The book on philosophy)". In the present book, I will mention my philosophical findings in brief as the prime focus of this book is to present a new system based solution for the challenges of our day to day life.

If you observe yourself and if you observe all living creatures, then by studying all their activities you will come to understand that all beings always want happiness. Someone wants to see oneself in a happy condition. Some people are there who are concerned with the happiness of their family along with self. Some others are concerned with the happiness of their society or community in addition to their family's happiness. And there are also those people who want to see self, family, society and the whole world in a happy condition. If we look for ultimate objective, then it appears that happiness and happiness alone is the ultimate motive of this life or of this existence. This conclusion appears more correct and looks logical too. If we eliminate happiness from life, then what meaning will remain of taking birth here? What meaning will remain for any other thing in life? What meaning will remain of this world? So we should first try to understand this element called happiness. What it is and why is it required? Is there any meaning to all our lives without happiness?

If we examine our lives and all our activities or try to remember our past actions, we will find that we were always making an effort for one type of happiness or other.

Let's keep aside the debate on whether we adopted the right way or wrong way for the achievement of that happiness. All that we were doing ever was for happiness. If we ask the same question to someone else, then he too would have the same reply. He too would say that "Yes, whatever I am doing in my life is for the happiness of self or family or everybody."

If you ask any parent "why are you educating your children?" Then they would also say "we want our children to become intelligent, educated so that they can earn good money and lead a good life". Most parents have this experience in the existing system that uneducated or illiterate person is not able to lead a good comfortable life because he is not able to earn sufficient money and has less understanding about various matters related to modern civilization. Therefore, if you look more widely and deeper into this subject, you will find that there is no other purpose to life other than happiness. Whatever a human being tries to do and whichever way he adopts, at the root of all, happiness is the target. It does not matter whether he knows this as the target of life or not, he or she is living or choosing to die for attaining only one thing and that is happiness.

According to my discovery, human derives happiness by availing desired knowledge (***jnyān***), desired employment (***karm***), desired products /services/ subjects of pleasure-(***bhog***) and desired rest (***vishrām***). You can reflect upon this for a moment and think have you or anyone else ever wanted anything in life which is not within these four categories? We will talk in detail about happiness and its types in later chapters. The basic premise is that the adopted system will deliver desired education, desired employment, desired products/ services and protection to all its citizens for their happiness. The basic premise is that the system should support you in the fulfillment of all your wishes. The proposed model serves this aim for everybody. The proposed system provides everybody a rich life, enjoyable life. The continuous availability of these pleasures (*sukh*) for all and the generation of new deeper pleasures of life (*sukh*) for all is the desired end. Human continuously longs to move from one state of *sukh* to

another. The continuous state of *sukh* brings deep joy to the human soul in this world of phenomena. This is the ultimate aim of all beings. Human beings at no point wish to experience suffering (*dukh*). You can check this within yourself if you can set aside your biases due to past experiences and look directly. If you look within, you will surely resonate with this truth of life. **Human wants to experience continuous state of *sukh* in this world of phenomena. This is the ultimate goal.** In the following pages, I would like to give you a glimpse of a new system which I have conceived that provides a solution to end all suffering (related to the matters of system) and a way for all types of happiness.

It is my conviction that if this system is adopted then no problems will take birth with regards to matters of human coexistence. The problems that are taking birth now will be eradicated from the root. You will be able to understand how easy it is to fill everybody's life will all kinds of happiness's. This is not an arduous task; it is just a matter of right knowledge. Till now, there was no solution that could put all the pieces of the puzzle together, so we never could create such a life for masses in which there is no suffering and only happiness. Now that I have this solution, it is my deepest wish to make this available to you, so that we can adopt this solution in our life. Once the right knowledge is discovered, the solution to the problem is but an inevitable consequence. If it is the right knowledge, it can be made practical and realized, otherwise not. Right knowledge inherently has this quality.

In the next chapter, you will understand the principal flaw of existing economics and why it is keeping poverty intact. You will understand why are we all living in such a poor way. In the later chapters, I will elaborate on the design of the entire system, how a system change can be brought about without causing inconvenience to anyone, without a revolution aimed against anybody. I will explain how this new framework will make everybody rich or in other words enable everyone to live a life of their choice.

2. Why is the majority poor?

The majority has always been poor

Since time immemorial masses have always remained poor. If we look in the pages of history we never come across any model of economics in which mass population was able to enjoy all facilities, luxuries and not just few select members of society. Even in the most developed nations economic inequality still exists to a significant degree. Let us now look at some of the statistics regarding economic status of human population in the present.

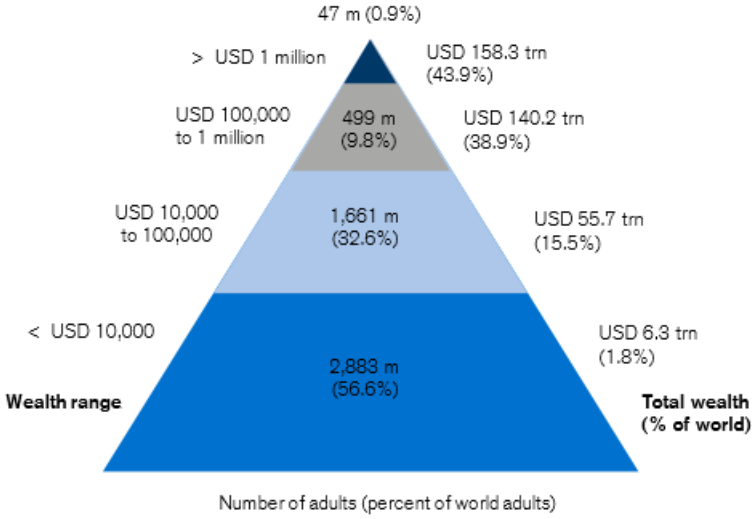
"*Using the World Bank definition of $1.90/day, as of 2016, roughly 734 million people remained in extreme poverty (or roughly 1 in 10 people worldwide)*". [1]

"*Nearly half of the world's population — more than 3 billion people — live on less than $2.50 a day. More than 1.3 billion live in less than $1.25 a day. 1 billion children worldwide are living in poverty. According to UNICEF, 22,000 children die each day due to poverty. 1/4 of all humans live without electricity — approximately 1.6 billion people*". [2]

A report published by Population Action International states-

"*Poverty has many regional variations and while it has declined or remained constant in much of the world, more than 40 percent of the population in South Asia and sub-Saharan Africa live on less than $1.25 per day. Advancement on issues that influence poverty, such as food costs and women's inequality, has been slow-moving at best. A huge percent of girls living in poverty do not attend primary school and high food prices continue to drain the budgets of low-income families*". [3]

If you look at Figure.1, below (from Pg. 9, Credit Suisse Global wealth report 2019) you will see that the world's richest 1 percent, those with more than $1 million, owns 44 percent of the world's wealth. [4]



Source: James Davies, Rodrigo Lluberas and Anthony Shorrocks, Global wealth databook 2019

Fig.1

According to OXFAM Inequality report 2019 (Public good or private wealth?),

"*26 people had the same net worth as 3.8 billion people who make up the poorest half of humanity. The wealth of top 9 billionaires in India is equivalent to the wealth of the bottom 50 percent of the population," India's top 10 percent of the population holds 77.4 percent of the total national wealth. The contrast is even sharper for the top 1 percent that holds 51.53 percent of the national wealth. The bottom 60 percent, the majority of the population, own merely 4.8 percent of the national wealth. India's top 1% continuously bag 73% of the country's wealth generated annually*". [5]

So by these statistics, it is clear that the majority of the world population lives either in despicable conditions or in a poor way. Now the question remains, what is the root cause?

The root cause of poverty and income inequality

We have the everyday experience that we require money to buy anything from the market. So in the system that we have adopted so far, purchasing power depends upon the amount of money one possesses. We also know that most of the population does not have sufficient money to purchase all that they desire. Due to the lack of money in our hands, we are not able to place our demand in the market. You can verify this by looking at either your own life or the life of people around you. We all know that if we had more money we would buy more luxury items, live more comfortably and feel more secure and that is why the majority of the human population is trying to be financially stronger and have bigger incomes.

So money is a prerequisite in market economics and only very few are really rich. When we are not able to place our real demand (exhaustive list of products and services) then the market does not move to produce ample goods and services. This is because players in market produce according to demand. Demand in the market is directly correlated with more production and thereby it affects growth rate, employment rate. When the market does not move towards producing ample goods and services then sufficient employment can never be generated. In the absence of ample employment, we can never have ample money circulating in our hands. This is because employment is the primary source for money to come into our hands. And without ample income, we can never place our full demand in the first place. And this vicious cycle continues. The money circulation is constricted by this policy. This basic rule limits the economy. The ability to produce and access products/services is limited by this rule.

So without employment, without a channel for income to reach our hands, many people become dependent on others who have money. And there are many who will have very less income as there are more people in the market and less employment. Only a few people will be there in the entire population who will have plenty of income to purchase exhaustively.

Economic growth does take place because of other factors such as technology changes, improvements in the legal framework, infrastructure developments, but those factors can never supersede the basic premise of the economic model that we operate in.

The basic premise is that you can demand products and services only according to your income. You may be offered credit loan (based on your credit worth) but the banks do not let you off the hook to be able to demand with absolute freedom as you have to return loan amount with interest. You cannot purchase more than your income and a portion of your income will be used for savings as well for future security. Even if a person doesn't save a penny from his income, still he is not able to demand exhaustively unless a lot of money comes in his life. We know it never happened throughout history that majority citizens had capacity to demand fully to live satisfactorily. Since the demand is not to its full potential, production and employment also are not to its full potential. Thereby citizens also do not earn sufficient money to demand. (See Figure 2)

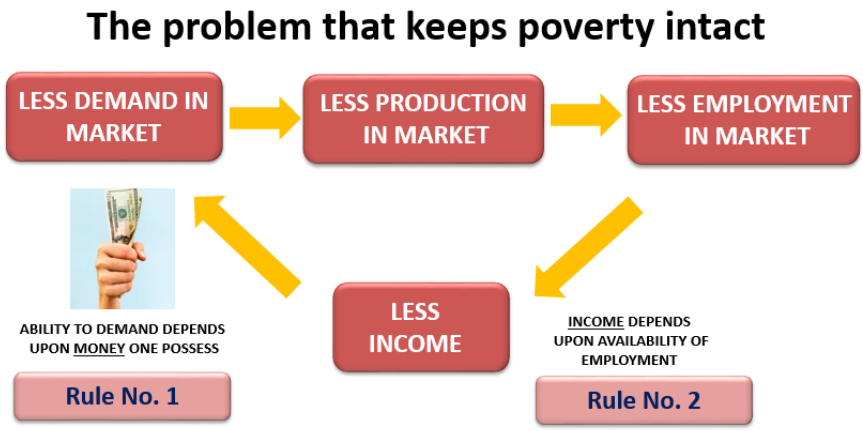


Fig.2

So if we deeply observe the effect of this policy selectively, then we can understand that till our ability to demand rests upon the money, we can never have maximum demand.

This implies we will never have sufficient production and thereby employment. Due to lack of employment, we will not have sufficient money in our hands to place demand and development will remain stunted from a macro perspective. Therefore, human society can never live comfortably and luxuriously by virtue of design. Due to such economics, prosperity for masses is always out of reach. This system will inevitably keep deprivation and poverty firmly intact for masses and we are all very well aware of this problem. So in today's economics we have interlinked demand, production and distribution with a common factor called money. The starting point of this vicious economics is demand (which depends upon money). And till ability to demand is not free from income, money cannot reach our hands for being able to demand. This is a Catch-22 situation.

Government and economists make many policies to stimulate economic growth. At the same time by this fundamental rule, we are choking economic activity at the root. This is a principal contradiction of the existing model of economics amongst various other consequential flaws arising from this principal contradiction. **That is why this is the economics of poverty**. The majority can never be rich in this economics as is evident by the results. In addition to this rich too are actually poor in this economics because money cannot buy them peace of mind, security, beautiful relationships, beautiful environment, unadulterated food and developed culture in which they would like to live. Also the ultra-rich aren't quite as rich as we think they are. If they will try to liquidate their equity, then its value will drop down.

The issue here is that maintaining high levels of wealth requires never trading in the goods. The only way the wealthy can remain wealthy is to never convert their equity into usable liquidity. While a single share of stock is, in accounting terms, classified as a liquid asset, a large block of shares is about as illiquid as owning a skyscraper or NFL stadium. Because of this, the wealth of the 1% is largely illusory since they realistically can't use it for anything lest they destroy its apparent value. [6]

Apart from having a bit of luxury the ultra-rich too can't do much about their wealth to create a beautiful world. They too are constrained by today's economics. If you will really understand today's economics, you will understand that the condition of society is nothing but the inevitable consequence of economics that we have adopted so far. In some sense, if all the ultra-rich really started donating their entire wealth (within the existing system of market economics) to bring equity or if some stringent law is made to forcefully bring equality it would only imply collapse of the market.

The money in its current role problematic

• **Centralized management of the economy is not possible** - The first problem is that, if people are transacting between themselves through money, then this is a system in which government has no prior as well as real-time knowledge of true demand, production and supply. By the word "true demand" we imply all the products, services and employment a conscious entity desires for a comfortable, enjoyable life. When people start to do transactions between themselves, the system is not able to know on a real-time basis what kind of demands citizens are making, who is producing what and how the distribution is being made. The role of the government in managing this entire economic process becomes minimal and secondary. The citizens produce on their own, distribute on their own, get themselves educated as per their capacity, search for employment on their own and avail these products/ services as per their income. Everything is driven by market and major influencers are individual business owners.

The knowledge of true demands of citizens and how they will be fulfilled is beyond government. Thus, there is no resource management possible by a single body. The government simply is involved in collecting taxes and is responsible for providing some basic infrastructure and public facilities through those taxes. The rest is left upon the people themselves to manage their life. Although the government function is to be the supervisory body, authorizing body, a policy-making body, the regulatory body for the market econo-

-mics, the primary predicament of government is that it has no centralized mechanism to manage demand, production and supply. So this implies the life of people in this system is a result of unpredictable market dynamics or chaos inbuilt in the economic model.

• **Economic inequality by design -** The precondition of having money for making a purchase inevitably gives birth to the theory of price governed by demand and supply in market economics. The valuation of goods, services and labour will be governed by demand and supply. For example, if there is a scarcity of any product in the market and for some reason, it is being produced less, then bidding will take place to buy the product. There are more buyers in the market and less supply. So capable buyers will like to pay more and naturally the seller would like to sell at a higher price. The product will be bought by the highest bidder. So, when the seller sees that demand is high then the price is raised. This applies to products, services and even labour. The remuneration for your labour is also decided by demand and supply. For example, if a company requires ten employees and applicants are hundred, then naturally the owner of the company will like to hire the employees at a minimum possible wage. The owner naturally will aim for higher profits. Even the applicants would like to get employed as earning some money is better than earning nothing. **This is the basic rule of pricing governed by demand and supply**.

So, the prerequisite of money for exchange of goods/ services gives birth to the valuation of labour and products by demand and supply. This means all types of employment are not treated equally. The range of services that are in plenty will be valued less and that which is a rarity will be valued higher. A farmer may have less income as he has less market value compared to an actor in showbiz. But is this true valuation and is this justice? If this is justice, then why do we harp about equal rights and a level playing field? The prerequisite of money inevitably creates inequality and power centres. Thus, inevitably any few people will be rich and the majority will be poor by design. Thus, the existing economics is *anarth shāstr*

and not *arthshāstr*.

• **Money leads to social inequalities, insecurities and crimes** - The price system breeds inequality in the distribution of income and wealth. Who gets what is not managed by conscious planning but is subjected to market dynamics. This will give birth to economic inequality, insecurity and consequentially all other inequalities, insecurities will follow. These inequalities will result in various types of complexities, corruption and crimes. Thus, the price mechanism cannot ensure social justice; rather, it widens inequality in the distribution of income and wealth thereby causing all types of disharmony. So how can this be justice? How can this be called a just and well- designed system, if the evident result is that humans cannot live a good life by virtue of design? Fundamentally we have all adopted an unjust system, yet on the other hand, we are making efforts to bring more equity and justice by peripheral measures. This is the inherent contradiction of our system and ultimately our lives.

• **Uncontrolled excesses and shortages** - In actuality, till we have a market system of manufacturing and distribution, no one will ever know clearly what the true demand is and how much should be produced. If we look by way of logic, then first there should be knowledge of demand and then arrangement for supply. But in the current economic system goods are first dumped in the market and then sellers wait for it to be sold. Supply precedes in anticipation of demand. The businesses take a risk based on an estimate of demand in a highly volatile market.

Also, many competitors are fighting between themselves to control the same group of consumers which leads to the creation of non-standardized products and also motivation to control the market. This also leads to more wastage of natural resources because there is no centrally planned system for optimization and standardization. When true demand is unknown then there would be uncontrolled excesses and shortages of labour, products and services. Thus, there valuation would also vary drastically and fluctuate.

So instead of managing resources, we create more scarcity and also artificial scarcity.

• **Money creates power centres and does not allow equal rights -** As long as we have any precondition (for e.g. money in exchange, goods in return) to buy products and services then economic inequality will inevitably follow. Let us understand how this happens. The more money you have the more power you have in the existing system. Since there is no system by which everybody will have this power equally, therefore people enter into a competition to acquire money, or in other words make efforts for controlling the market and a power struggle ensues. "In a market economy, a vote is cast not by ballot but by money power. Thus, money votes are important. People with high income have more voting power or rights than the poor." [7] Thus money has become a commodity that needs to be acquired by another kind of efforts.

• **Money creates socio-economic problems -** In a market economy the motivation to control the market inevitably will appear and thus various tricks will be employed to gain greater control and make oneself secure. Thus money power will end up in the hands of few inevitably. "*In the real world, a perfect market is an unreal market. Perfect competition did not exist, nor any modern economy is characterized by perfect competition, or ever will it be. Competition leads to monopoly. In reality, no one finds free entry, perfect mobility of inputs, etc. Under this situation, price system cannot operate efficiently. Consumer's Sovereignty is unreal. Sellers influence prices in the real world. A free, unregulated price system is bound to produce instability in the economy. This means that booms and recessions appear and disappear. The rate of growth, investment, price level, employment, etc., fluctuates in an alternating way. Such fluctuations in the levels of economic activities create a variety of socio-economic problems.*" [8]

The root cause of injustice in human society

So the root cause is the collectively accepted rule that you need

to have money to be able to demand. The same rule existed even in barter economics where one is required to provide some product or service in exchange for others. So historically we have always followed this system or pre-condition to have money or goods in return for availing facilities of life. At the very least some kind of exchange is mandatory even in the most primitive of societies. This rule is also considered synonymous with justice or fairness but actually, injustice starts from this very rule. Human societal systems have always been unjust or unfair because of this rule. When we put such a precondition, then we deviate from the main goal for which a societal system is required or established. We deviate from the main goal that every human aspires to enjoy desired *jnyān*, desired *karm*, desired *bhog* and *vishrām* in a secure environment. By the precondition of money, we are denying a human, the right to fulfill his or her wishes. We are not enabling him but hindering him or her from availing the joys of life. The system is not facilitating the fulfillment of his or her wishes but asking all humans to earn their rights before being able to demand. This is the root problem.

Every system needs a base upon which it operates. The existing economics primarily operates with the notion that human wants are infinite and resources are limited. Although according to my finding this is a gross misunderstanding. Human desires are finite, limited and set of desires keep repeating cyclically within a frame. Each individual has their own frame. We exist because we have a frame and every frame has desires which are finite. The variation of desires in day to day life is within a frame. No human at any given point of time mindlessly makes unlimited wishes or wants everything. Almost all human beings have a functioning mind and are not mentally imbalanced creatures. They have the capacity to understand what is possible and what is not. Therefore, resources on earth are sufficient for our wants and desires. We will discuss this in detail in the later sections of this chapter. But one thing is for sure, that every product/ service that is being produced in this economy is not scarce. Surprisingly in today's world, the rule of scarcity is applied for every single economic commodity.

The generation and distribution of not only natural resources but even intellectual products, artistic products are by the price mechanism, which implies we assume they are not plenty for everyone.

Complete happiness is a social outcome and therefore the success of our lives rests on the harmonious fulfillment of everybody's wishes. On the contrary, we have created a system in which money determines our life condition. The valuation established by market pricing supersedes and hinders the human goal for creating and availing pleasures and comfort. The market decides which labor is of higher value than others. This way we inevitably create power centres. You can look around yourself and from your own experiences that people who have more money have more rights and are valued more. A poor farmer's life is valued very less compared to that of a rich businessman. The value determination is not by conscious management of human resources and natural resources but by the interplay of various forces and factors which are not under single management. Thus the economic system is not directed towards a common goal that can be acceptable to all humans. This power framework does not serve the ultimate aim for which we created a societal system in the first place.

The ultimate aim is that all humans enjoy their desired jobs, desired products, desired facilities and the system should equally facilitate that for everybody. In other words, we should be able to live a life according to our wish. Isn't that what we are trying to do and have been trying to do all our life by earning money? We are all trying to earn enough wealth so that we can be free from this struggle of money and live a life according to our terms. Doesn't everyone want a life where they can pursue their hobbies/ interests? Doesn't everyone want a life in which they don't feel like slaves? A life in which there are comforts, enjoyment, respect and security. A life in which the person feels, he can finally be himself and not face the stress, pressure, anxiety, competition. So even the super-rich ultimately want their freedom from the current system and live a life devoted to more rich pleasures such as arts, science,

literature and other deeper human pursuits. The super-rich are also not able to enjoy life fully. Even they are not feeling safe and secure. They also live under constant threat and worry about the safety of their families. They also worry about climate change, large scale wars, economic depression and trade wars, etc.

Even their relationships are filled with doubts and animosity. Even they feel stress and anxiety about the future, about death, etc. They are also forced to live in an environment which is getting increasingly, polluted and toxic. Even they are susceptible to dangerous diseases. They also feel sad to see other humans in famished condition and they are not able to enjoy their pleasures deeply. For how long they will enjoy their mansions and cars? To go further deep in enjoyment and create deeper pleasures requires collective collaboration and developed civilization. They do realize all this and therefore some of the top billionaires are trying to save the world through their ideas, innovation, their projects and philanthropy. They are also trying to make the world a better place because we all live in the same world. We are all impacted by each other. You can see that many billionaires are speaking about education innovation, freedom from violence and about threats of climate change, etc. So, when we are all wanting these results, then why can't we give this directly to each other? What stops us from doing that?

The only thing that stops us is an incomplete system in which the present economics is primarily responsible. The existing system is designed in a way that everybody is trying to secure themselves individually through the power of money which means we inevitably enter into competition with each other. We are all trying to earn our rights and only a few can possess those rights by acquiring money. Although, even by becoming rich the goal of life is not being attained.

In the next chapter, I have elaborated a new paradigm of money. I have introduced a new definition of money by which it will be clear to you, how the new system will deliver results that we really wish for in our lives.

Therefore, in the alternate model that I am proposing, money does not create a power hierarchy but becomes a tool for resource management. It becomes a facilitator for planning, resource management and human cooperation.

3. How can we make all citizens rich?

In this chapter, I will write about an economics by which you will start to see the possibility of this seemingly impossible target of making every citizen rich. By understanding this economics, you can see how easily this target of happiness can be achieved for all. Actually, the proposed solution eliminates the concept of rich and poor. The system simply enables every citizen to live the life of their dreams which is possible through a well-designed system enabling cooperation.

The solution in alternate economics

I decided to make an alteration and propose a new economic system by which we will be able to know the true demand from all people before production commences and manage production through a centralized system of governance. Through this centralized system, all demands will be collected in one single database. The system is decentralized for the right to demand but centralized for planning, production and supply. In order to do that, I altered the existing market based economics fundamentally.

According to the new economics there is no prerequisite for possessing sufficient money to be able to demand. Even those people can place orders for any product or service that do not have any money with them. I am proposing to break the existing link between money and the right to demand. In fact, money as it is today will not exist for individuals in that system (decentralization).

Price of products / services and price of labor will exist simply as digital numbers in the government database for resource management calculations (centralization). This calculation has no relevance for citizens in their life. The citizens will not be treated unequally for their contribution to society. Thus, for some matters system is decentralized and for some matters it is centralized. Let us see how.

Every citizen will be able to place their product/ service request through a centralized portal or database in which there will be categorized product codes. By this policy, the maximum possible (100 %) demand for products and services would be created and known on a real-time basis. To meet the supply of maximum possible demand we will need maximum possible infrastructure such as factories, machines, roads, transport, etc. In order to manage all this production and distribution, we would need maximum human resources.

So in simple words, we would create scope for maximum possible employment just by one simple change. So you can imagine what can happen by such a policy change. All adult people can have employment. By full employment, all will be able to live prosperously because of this virtuous circle. The conclusion is that we would all be able to attain all round prosperity. See Figure 3 below.

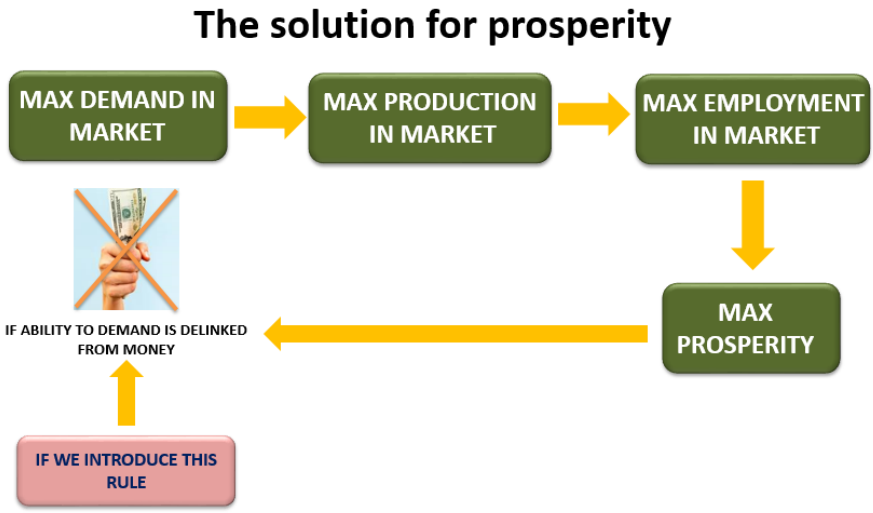


Fig.3

So are you able to visualize the consequence of this policy change? All that I did was disassociate purchasing power from the prerequisite of money. All that I did was free the right to demand products, services, employment from money power. You can see from the above diagram, how a minor change in

policy can bring about such a radical shift to the economic scenario. People can experience real freedom only when everyone is equally entitled to avail all the prosperity that society co-creates.

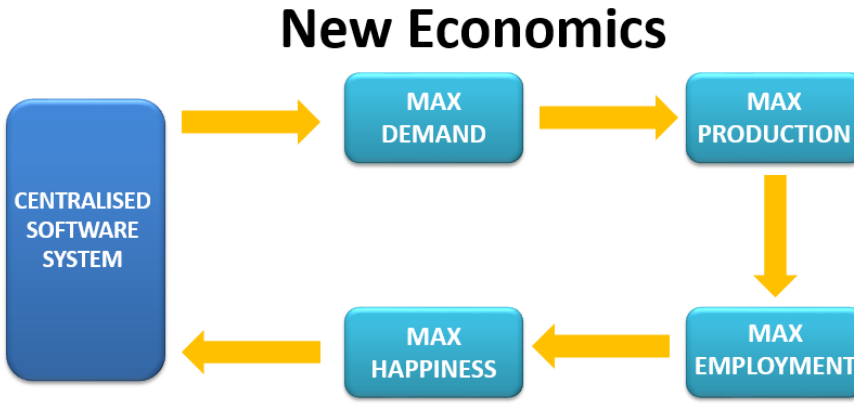


Fig.4

Ordering cut off limits will exist for products/services as a system safeguard and scarce commodities and services shall be issued on a public basis so that everyone can avail the facilities.

Freedom and equality are only real when every human is able to fulfill his or her wishes. In a truly free world, every citizen would be able to acquire knowledge in the subject of their interest, would be able to do the job of their choice and consume the products and services they wish for. Only then we can say we have truly acquired freedom. Such an economics will not be economics of poverty but economics of affluence because you can enjoy life without the need to hoard wealth and acquire power over others.

No role of money for an individual in the new economics

Now the question arises how the circle of payment is completed for the products and services that you order through the centralized management. This can be understood by the new paradigm of justice or fairness. In the new system,

there is no circle of monetary payment from an individual. There is no concept of income/ salary for work you performed and payment for goods and services availed. The system is only enabling every individual to access their desired job and desired products/services. That is all that is there to it. There is no effort to equate or balance labor offered and products availed. Also, there are no different valuations for different types of labor.

The emphasis of the system is to provide the individual and not compare individuals to assess who deserves more. In this system, every being deserves what he or she desires. The system shall facilitate you for the fulfillment of your wishes in life. If the system does not enable all citizens to fulfil their wishes, if it is known that their wish can be fulfilled taking into account the available resources and technology, then it can be declared as an unjust system. On the other hand, if system is enabling everybody to live the life of their wish, then it is a just system. The only requirement for an adult individual between ages 25-50 is that he participates in the system in some way by taking up some form of employment.

In a **competitive framework**, employment is synonymous with compulsion, exploitation and forced labor. In a **cooperative framework**, adult consciousness derives joy and meaning by work. Employment too is every individual's deep wish. This is not an imposition. We have to look at employment from this new paradigm to be able to visualize the proposal. So, for an individual, there is no concept of income (from labor) and payment (for purchases). The individual is only receiving desired job and desired products/services. The system is managed in such a way that *karm* of one becomes the *bhog* for others. Also, there is no exchange of money possible between individuals in the new system. People will not be able to transact money between each other. In that sense, money does not exist for individual. All the transactions shall take place with online accounting system managed by the government. The digital transactions would be the only mode of transaction, there would be no physical currency or cash. Also, citizens cannot hold a vast amount of earth's resources as

private property. Their property would be all that they are using personally in their daily life. When they don't use a product or service, they can give it back to the system for others use or for recycling, refurbishment, etc.

According to the proposal, money is simply a government tool for resource management from a government level. This is done by making the right to demand delinked from money. Earlier the question arose how the circle of payment is completed for the products and services that you order through the online portal. The circle is simply completed by your employment. As you produce you are paying already for all that you demanded and senior citizens have already paid from their job earlier in the working age. Children will pay when they work in their working age. This is not a balance sheet. This is just a circle. For your demand somebody else is producing, for somebody else's demand, you are producing. Here we are only concentrating on the fact whether demand is being met or not. We are not comparing labor, we are not comparing social contribution. Such comparison has no meaning as I already explained.

As an analogy, you can see even in a family the head of the family asks his children and family members what their demands are and then brings ingredients for preparing food or for any other celebration. Similarly, the government leadership is the head of the society and first should ask demands from citizens. The head of the family should not atrociously say to its members, first work, earn your rights and then only you can demand. The members of the family are first asked their choice and then provided the raw materials and then everybody participates in the collective work to prepare food and arrange for celebrations. As soon as the preparations are getting ready members of the family are getting served so that they can enjoy. Within a family, the right to demand is placed first. Similarly, in the new system citizens will have the right to demand first before starting to work. The head of the family wants everybody to be happy. The head of the family does not say that an infant is not entitled because he or she is not doing any work and the eldest son is more entitled because

he or she is doing more work. In the new concept, everyone is equally entitled to products as well as employment. The main aim is that wishes should be fulfilled for all people by the right management.

Role of money for the government in the new economics

For an individual, there will be no money, but from a macro perspective, the government requires money as a calculation tool for the management of natural resources and human resources to meet demand and supply. So, the government does put a value on labor and resulting products and services in the new system.

When you consume products and services (*bhog*) it will be negative (debit) in your account and when you participate in the creation of products and services (*karm*) it will be positive (credit) in your account. This debit-credit will continue to go on in your account as you continue to consume products and continue to work.

This accounting has relevance only for the government. You will not be facing any kind of financial pressure for the life that you wish to live. The only condition is that when the system offers you a suitable employment opportunity and you are participating in any scope in the overall system, only then you will be able to avail all the benefits of this policy, otherwise not.

So, if you are an adult healthy citizen, you will confirm your work commitment plan. Hence there is no question about forcing you to increase your efficiency/ productivity. You will decide your work capacity and make a work commitment. Accordingly, the system will allot you production target. The system will calculate the demand, available natural resources, human resources their productivity and thereby do the management to meet the demands of people within desired time frame. If required, various jobs will be automated to meet the demand. If you are choosing to work for 5 hrs for 5 days a week, then system will offer you max credit limit.

Later on, when the system gets stabilized after few year's post-launch, then such credit limit meant for safe-guarding the system will also be removed.

The maximum number of working hours would be around 4-5 hours per day approximately. If you work beyond that your credit limit would not increase. If you want to work less, then your credit limit would drop accordingly. **Every type of job will have an equal standard or credit limit and within that (max credit limit) all people will be able to live a luxurious life**. If you are employed in any scope within the system depending upon your qualification, interest, talent, skill and capability, then you can avail this facility completely and keep enjoying life to the fullest. You can live the life of your choice. You can make all your wishes come true, all products and services will be available to you.

The responsibility of providing employment shall be with the government. If the government is not able to provide employment in that case your account will still get credited with positive points for that period. By this policy, all demands will be known and ample employment can be generated for all. To manage this variety of talents and capacities of humans for collective welfare is the job of the system. Any individual below 25 years of age, above 50 years of age or is handicapped / sick does not need to work. Positive points would automatically be credited to their account for their livelihood. This type of accounting will help government for management purposes. If someone above 50 years of age wishes to work, then it is up to their interest. If someone is not able to work due to an accident or dies, then credit points extended to that individual will be neutralized by insurance.

The system initially will have a credit limit for goods and services you are availing as a system safeguard. When the system is stabilized and demand patterns are well established then this safeguard will not be required. By this policy, we will always have real-time knowledge of demand and accordingly, production targets will be set. A demand is a purchase request for a product or service which has legitimate use or real value

for the consumer. By real value, we mean the individual does not collect goods under any compulsion or insecurity created by a market system, as it is today. He or she places orders only for his or her enjoyment and consumption.

Hoarding goods is a reflection of today's market economics as explained in later chapters. Thus a credit limit safeguard will help manage these psychological insecurities.

If one person can make a certain demand, then so can others. Ultimately, we humans have to put collective effort to produce it. Also, the raw material derived from nature should be kept in balance. Now for those products and services for which raw material or human resources is falling short, in such cases, the product or service will be provided on a social level and not on an individual level. For example, hypothetically, if everybody cannot have a car individually due to the limitation of resources then either there will be only public transport or an alternative is found for the scarce resource. For example, every housing complex will have a line-up of cars for people to use without individual ownership.

In this way, everybody would have equal opportunity to avail all the facilities and no division or classes would be created between humans. At any given moment, the system can provide the information on demand, human and natural resources. All the leadership decisions will be taken based on collective demand, collective resources and collective welfare. **How this decision making is taking place, how it is decided what is beneficial for all and how the ultimate power for decision making rests with people is explained in our chapter for the political system**. In this chapter, we will concentrate only on the economics part of the system.

Product Pricing and Credit Points

Now the main job of the system is to ensure that the total price of all products and services is equal to total credit points issued to individuals. This is done for planning and management of economic affairs.

Government balances human wants for desired products/services and human wants for the desired job. Money is just a tool for that. See fig 5.

The price of a product is nothing but the labor involved in it. In the new system, labor cost is the same for all professions.

Fig.5

Now there are certain jobs for which labor is measurable and can be valued by time period and there are certain jobs for which labor is unmeasurable by time period. For example, research activities cannot be valued by time. **We have categorized two types of labor, measurable labor and unmeasurable labor**. The people working in leadership and administration will be issued monthly credit points and such labor is unmeasurable in hours. Scientists, artists, social services, etc. will have unmeasurable labor. Remaining jobs for which the processes are well defined will fall under the category of calculable labor or measurable. For example, if making a wooden chair takes 5 hours and if the process is well defined then it is measurable labor.

The price of a product will have two components. One is Primary cost and the other is Secondary cost.

Price of a product = Primary Cost + Secondary Cost

The primary cost is the sum total of all measurable labor involved in making the product.

Primary Cost = Measurable Labor cost on one unit of product

Now, what is Secondary cost?

Secondary cost is the percentage of total government expenditure on each product.

Secondary Cost = (Projected Annual expenditure of govt.) X (Primary cost of 1 unit of final product/Total Primary cost for all products)

What is the total government expenditure? Government expenditure includes credit points issued (monthly) for unmeasurable labor for working adults between age 25-50. Government expenditure also includes credit points issued (monthly) to human beings below age 25 and above age 50. Credit points are also issued to those who are handicapped or unable to work.

Example:

Now let us calculate the cost of a product, e.g. chair for better understanding. Let us assume a measurable component of labor for 1 hour of work = 1 credit point. Let us assume a carpenter makes 1 chair in 1 hour and works 5 hours every day. So, the primary cost of the chair would be 1 credit pt.

Let us assume he makes 100 chairs in 20 days as he works for 20 days a month (5 days a week).

Therefore, max total monthly income of carpenter would be 100 x 1 =100 credit pts. Now we know that **Cost of chair = Primary Cost + Secondary Cost.**

Let us assume projected annual expenditure of government (gross secondary cost) for paying salaries of employees in leadership, administration, etc. is **3000000 credit points**. Let us assume govt. estimates the total volume of products and services that will be produced annually. Let us assume projected gross primary cost-(cost of all products and services produced annually) is **1000000 credit pts**.

Secondary cost for 1 chair = (1 unit /1000000 points) x (3000000) = 3 points

So, price of a chair = 1 + 3 = 4 points.

The above calculation is an example for illustrating accounting

for labor vs. price of goods. The credit point issued for all jobs would be the same.

If you add the component of primary cost for all products and services, you will get total credit points issued by the hourly rate (measurable jobs).

If you add the component of secondary cost for all products and services, you will get the total projected govt. expenditure which includes credit points issued to leaders and administrators, children and old people (unmeasurable jobs).

So, these prices are based on a projected consumption of goods and services. At the end of the year, the government will calculate how much credit points it has issued in terms of measurable and unmeasurable labor. It will also calculate the total amount of products that it has actually produced/consumed and calculate the difference. The differences can be adjusted annually in next year's projection. After few years govt. will have more accurate projections.

Most importantly money is just a tool for the government for management purposes. The currency is simply used for calculations of government to make better decisions about resource management.

It will lose its relevance to individual life. Every human would be working in their job of interest and would be consuming all the products and services that they want to enjoy. If a person wishes to work less, his credit limit for consuming products and services will also get reduced. Such flexibility is also provided within the system. The credit points would be issued digitally at the moment of transaction.

There would be no separate taxation as government spending for public facilities such as road; electricity etc. is already accommodated within government expenditure. There will be only one centralized digital banking system. There would be no need for any loans or credit or interest rates on capital. There would be no issue of inflation or price rise. There would be no need for share market or stocks or bonds. There would be no need for any money manipulation.

System Architecture

After the formation of the new government, the first step of the government would be the appointment of a big panel of developers who will develop a software system. This would be a centralized data management system. This system would have an online portal for data entry and report generation. See Fig 6.

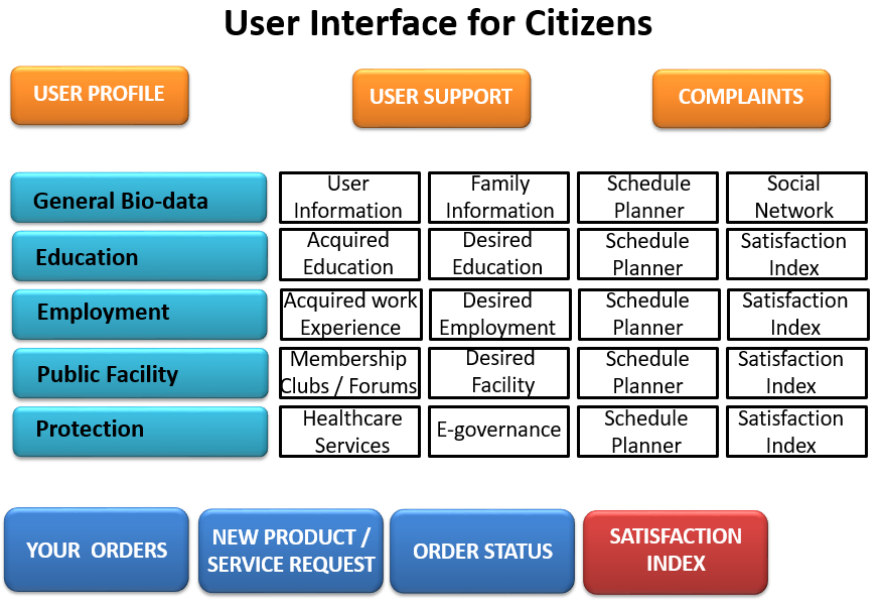


Fig.6

So within this online system, every citizen will have an account. The system will have an interface for managing product/service orders, employment requests, production, distribution and transactions. Each and every person will be able to enter their complete details like their educational qualifications, work experience, skill sets, etc. They would be able to enter what work they would like to do and if they do not have the necessary qualification then what kind of education they are interested in. Also, they would be able to place orders for products and services through their individual accounts. The system would have standardized product codes covering all kinds of products and services ranging from home

appliances, grocery items, mobile phone, computer, housing, etc. In the beginning, those who are illiterate would be provided assistance at specific centers where government employees would facilitate the entire process for them.

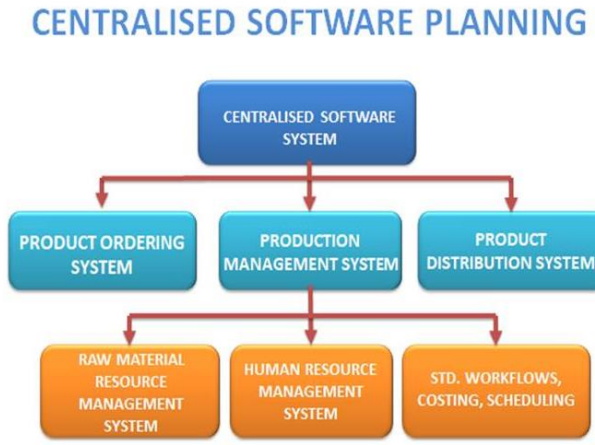


Fig.7

The software will have three main subsystems namely: Product ordering system, production management system and product distribution system. See Fig. 7. The system will have the listing of all the products and services available for ordering. Also, it will have an option of new product requisition. So, before the system is launched the government will prepare a standardized inventory of products, bill of material for every listed product and production capacity for those products. Each standardized product code will have a pre-evaluated workflow process, so the government will know exactly how much material and human resources are required to manufacture and deliver the product. For example, how many factories, how many machines, how many transport carriers down to the last detail will be known.

Data on supply and distribution channels for various products also would be fed into the system. So, the estimated lead time for manufacturing and delivering a product or service would be known. The government will also collect all data of available stock of raw material required for manufacturing the

product and reserves of natural resources on earth. By the virtue of a centralized system, the government will always have real-time status of consolidated demand and resource by the click of a button. From the day system is launched, everyone will start filling in their bio-data and putting their requisitions for products and services. Soon the system will display the volume of products and services that needs to be produced. The system will also display complete data of human resources that are currently employed and adults who are unemployed. The government will know how much of the population is educated. The government will have data of the kind of skill sets, education and work experiences adult citizens have. The system will display the expertise, academic credentials, work experience and interests of every individual. If for some reason an individual was unable to learn what he or she wished to learn as a vocation, then the government will facilitate that person for his or her learning.

Till that time, he or she can keep working in the field for which the individual is qualified. The employment commission will then employ all the required human resource based on the evaluation of their education and work experience through a standard procedure. The commission will appoint human resource based on qualification, capability, talent, skill and interest for the fulfillment of all the demands that citizens themselves made.

To meet the demands of every area the manufacturing units will be set up in a way that least time is consumed between order and receiving of the product/service to the customer. Using this data jobs will be allocated, infrastructure will be created, training and education will be provided and gradually the old system will shift to a new system in phases. As soon as the products start to get manufactured they will be delivered. In the beginning, it may take up to a few years to meet all the demands as time is required to create the necessary infrastructure. As the new infrastructure gets ready, the state will make shifts phase wise to the new system. In the beginning, the demands also will be higher. So, in the beginning, the system will be overloaded with requisitions, but

once the population will start seeing that their demand is getting fulfilled, then insecurity and mistrust will gradually drop away. Everybody will have a living experience by which it will be clear that the system in place is a reliable one and that no individual needs to hoard or collect unnecessarily.

Thus after a few years, there will be some stability in demand patterns and people will not collect things out of future insecurity. Shops also will not be required. Most of the products will be delivered to the designated address mentioned in the purchase requisition. Shops will be needed only for those products and services which cannot be delivered to all individual homes such as restaurants, gym, etc. Due to this, there will be very less traffic also on the roads. After a few years of operation, the system will acquire stability in terms of consumption patterns, jobs and infrastructure built up.

Leadership and administration will have the knowledge of all the people in the field of agricultural work and production they will be doing. This implies which producer, in how much area is growing which kind of produce, all this data will be recorded by the administration. In fact, the administration will inform who has to produce what and in how much quantity. This is because the demand created by people will be with the government in the form of digital data. The agricultural produce has some dependency on climate conditions, so always a little excess would be produced. In the field of industry and professional services, a natural balance would always remain as production would only commence after the demand is known. The government will give licenses to professionals to operate in that region based upon demand.

By such practice, there will never be shortages or excess of products and services in any region as everything is being governed by centralized data. Almost all the time a balance would be maintained between demand and supply. We would be free from problems of price fluctuation and inflation. The products would be delivered on the basis of a scheduling strategy inbuilt in software. The demand, production and supply are the three pillars of any economy. Just management

of these three economic activities is the goal which is possible only by the right economic policies, laws and decisions.

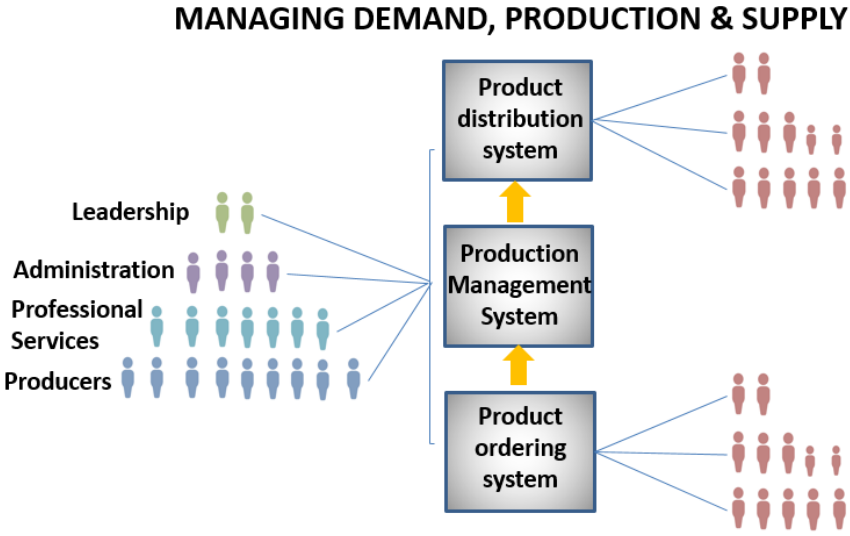


Fig.8

Key points of new economics

1)In the new model, the ability to demand is decentralized, i.e. it rests with individuals but the agency to meet those demands is centralized. Please note that the soviet model of economics did not have decentralized demand. This is a very significant difference.

2)The ability to demand is decentralized by allowing every individual to place his or her demand in a centrally managed portal and individual is not required to have money to place his or her demand. Every individual is free to demand his or her choice of *jnyān, karm* and *bhog*.

3)There is no private holding of property and resources such as land, water, etc. Resources are managed centrally and are allotted for consumption as per demand.

4)The management of scarce resources is not by market forces. The management of scarce resources is by democratic decision making using research, real data about human resources and

natural resources. This democratic decision making is enabled by a new political model. The new framework of policymaking is such that happiness of all individuals is maximized using available options in resources.

5)Currency is used as a tool by the government system for central planning. The government assigns values to products, services and labour but this accounting has no direct significance for citizens and does not limit their freedom.

6)Currency or money is not exchanged between people but the accounting happens in system for management purposes whenever any desired product or service is delivered and desired employment is delivered.

7)The government system comprises of adult individuals (working age population) in different roles such as policymakers, administrators and producers. They generate and distribute desired products and services for all.

From all of the above discussion, you would have got some idea about the basic premise of the new economic system that can enable everybody to live the life they wish for, in other words everybody can live a rich and fruitful life. This is a just model of resource management in which there is centralization yet citizens have maximum freedom and the power resides with all people, all the time. The final decision for any policy rests with people. You can understand the process of policy making and decision making more deeply by looking into the chapter for the new political model. The entire system is centralized for some matters and decentralized for others. This is the key to create desired life for all.

4. Rethinking some fundamental ideas

Before we delve further into the design of the proposed system, let us now look at some of the widely believed misconceptions in society. In order to understand the solution more deeply we need to go past these philosophical hurdles, otherwise we will continue to assume that economic equality is a Utopian dream. I will question and delve into those beliefs upon which our existing world view stands, but before I do that, I would like to outline the right process for coming to a decision about any contentious topic.

The process of dialogue & taking collective decisions

Let us now understand the right process for dialogue, its significance and utility in life. In today's world whenever I see people having a dialogue, it is revealed to me that the majority are unaware of the ultimate objective behind any discussion. This is the main reason why there are so many unproductive arguments that take place between people while discussing on any topic. You can see that happening in many television debates. We can see clearly that the debate forum is a battle field in which one tries to attack others position and defend one's own position. When this process does not yield a conclusion then people start to feel that dialogue, discussion, etc. is of no consequence and it can only lead to wastage of time and negativity. Nevertheless, they continue to engage in discussions as they cannot completely do away with it. If people will stop discussions, then whatever cooperation that we experience in our daily life will also cease and our daily life would be majorly inconvenienced. Eventually the failure in discussion will lead to a fight.

In day to day life, we do see the benefits of discussion in some areas of life, such as offices, family and organizations where we do any collaboration. It would be a very biased opinion, if someone says, dialogues never yield result. It is only in certain areas where we have had major disagreements that the process

of dialogue has failed. The complete truth is that in some places dialogue has given us results and in some areas of life it has not. Come, let us understand at which point we are erring as human society in coming to a decision about some very important topics related to our coexistence.

The human society has had little education or exposure to the process of dialogue. Even in a parliament what has been traditionally encouraged is a debate, but not dialogue. In a debate, we try winning an argument. It means we enter into the debate with an already formed fixed conclusion, and we are unwilling to get our conclusion examined by others. On the contrary, the purpose of dialogue is to discover the best solution/ conclusion. The purpose of dialogue is to derive a solution/conclusion by the exchange of ideas, experiences, logic for the welfare of all and not to defeat others and feel vindicated. The whole point of dialogue is to find a solution for our cohabitation and coexistence. This is wisdom. We need each other's cooperation for fulfilling our wishes and that is why human society should engage in dialogue. It is a collaborative environment to come up with a solution that satisfies maximum. If you have already concluded others are wrong, others are evil, others are stupid, others need to be eliminated, what is the point of starting a dialogue? Such stubbornness and rigidity would imply, individual wants to impose his idea onto others without their wish and does not want to confess that he is dictator. So he enters into a dialogue as a dictator. In a civilized society, such behavior is looked down upon. People do not want to be treated as slaves.

That is why it is important to keep an open mind at all times for all possibilities before starting a dialogue. By participating in a dialogue, we are allowing others to examine our finding. In a social context if the person does not want his theory to be publicly examined, it would mean he is afraid of getting exposed. His claim about his wish for universal happiness is fake and it would mean he has some different personal agenda. We are all conscious entities with the fundamental wish for happiness. Common sense also tells us that we need each other for a fulfilled life.

So, the protocol of dialogue dictates that we must dignify each other as humans. In the new system every person will be educated to understand the importance of dialogue in human society. The key talent of a leader is his ability to hold a dialogue. A leader is made by years and years of practice in dialogue with a wide variety of people. He or she has the capacity to hold within him various stances, views and process them without any prejudice or bias to serve the aim.

So, we should first decide the aim of dialogue and establish its protocols. First and foremost, there should be criterion available for making any conclusion. If the basis is unknown, then we should first discuss on establishing the base. How does one decide what is to be accepted or rejected? For example, how can one decide which is more suitable for human society, democracy or autocracy? Whenever we are holding any dialogue with others or even contemplating with ourselves then we should know the criterion. Actually, the aim becomes the criterion for the discussion.

One of the most important drawbacks to the dialogue process is the absence of a universal definition for the ultimate meaning of life. If we don't even have a consensus on the basic premise of our lives, then how can we ever conclude anything? How can we have a successful dialogue when the purpose itself is unclear? How can we ever decide upon anything completely when the base criteria itself is not established about what life is for? If we don't know why life exists or have different opinions about the ultimate purpose of life, then how can we make any decision on what is right and wrong for topics that affect us all? In actuality the knowledge about meaning of life should be one, but the existing philosophies offer different versions about meaning of life and these versions have influence on our thinking and contemplation process and thereby our actions. If the philosophical doctrine does not match reality, it clouds our thinking and creates contradictions within us. On the other hand, if the philosophy is correct, then it shall match the reality of our lives and universally should bring clarity and consensus.

Let us now look at some of the philosophies that influence our thought process.

Religious perspectives about meaning of life

Hindu Philosophies

There are many schools in Hindu philosophy but predominantly Hindu religion says the final goal of life is to attain liberation, *moksh* or *mukti*.

The Vedas say- ***aham brahmasmi***. I am *brahma*. To realize our true nature is the ultimate goal. *Kaiwaly* is the absolute *mukti*, after which one is free from birth and death permanently. [1]

According to ***aurobindo darshan*** to seek the divine and realize the divine is the final goal. The true destiny is to reach the divine that is in each of us and in all things. [2]

Dwait wedānt and other bhakti schools have a dualist interpretation.

"*Followers of mādhwāchāry, the chief exponent of dwait, do not believe in moksh as conventionally understood by other schools, where the Jiwātma achieves unity with parmātma. In Mādhwā's view, the jiwātma will always remain distinct from parmātma; he believed that mukti or salvation involved the Vishnu's elevation of the jiwātma to an exalted state where you are almost (but not quite) equal to Vishnu himself, living in waikunth (the abode of Vishnu) and experiencing eternal bliss*." [3]

Abrahamic Religion

Let us now look at what **Judaism** states as the meaning of life. According to Wikipedia- "*In the Judaic world view, the meaning of life is to elevate the physical world ('Olam HaZeh') and prepare it for the world to come ('Olam HaBa'), the messianic era. There's no one specific "meaning of life" according to Judaism, but Jews believe that their primary purpose on earth is to worship God and follow his commandments*." [4]

Life's purpose in **Christianity** is to seek divine salvation through the grace of God and intercession of Christ (John11:26). In an article published about 'meaning of life' according to bible it is stated that "*Our purpose, the reason we are here, is for God's glory. In other words, our purpose is to praise God, worship him, to proclaim his greatness and to accomplish his will. This is what glorifies him. Therefore, in this we find that God has given us a reason for our existence, a meaning for our existence.*" [5]

Let us now look at what **Islam** states as the meaning of life. The purpose of creation for all men and women for all times has been one: To know and worship Allah. Earthly life is a test, determining one's position of closeness to Allah in the hereafter. A person will either be close to him and his love in *Jannat* (Paradise) or far away in *Jahnnam* (Hell). [6] "*I did not create the Jinn and mankind except to worship me*" (Quran 51:56-58).

The **Bahá'í** religion according to Wikipedia states- "*The Bahá'í Faith emphasizes the unity of humanity. To Bahá'ís, the purpose of life is focused on spiritual growth and service to humanity.*" [7]

South Asian Religions

Some atheistic traditions such as **Buddhism** use the word *nirwān*, or freedom from the cycle of birth and death. They deny the reality of *brahma* and *ātma*, but talk about freedom from suffering as the ultimate goal of life. [8]

In **Jainism** "*A liberated soul is said to have attained its true and pristine nature of infinite bliss, infinite knowledge and infinite perception.*" [9] "*The ultimate purpose of all life and activity in Jainism is to realize the free and blissful state of our true being. True philosophy should result in removing all bondages (karm) in the process of purifying the soul.*" [10]

Apart from the concept of a higher realm, some philosophies such as ***chārwāk darshan*** say there is only one life, here on earth and we should do whatever that is required to secure our enjoyment.

They say life is for individual pleasure and enjoyment as there is only one life and we should avoid pain. [11]

East Asian philosophical perspectives

"*The **Mohist** philosophers believed that the purpose of life was universal, impartial love.*" [12]

"***Confucianism** recognizes human nature in accordance with the need for discipline and education. Because humankind is driven by both positive and negative influences, Confucianists see a goal in achieving virtue through strong relationships and reasoning as well as minimizing the negative. This emphasis on normal living is seen in the Confucianist scholar Tu Wei-Ming's quote, "we can realize the ultimate meaning of life in ordinary human existence.""* [13]

"*The **Legalists** believed that finding the purpose of life was a meaningless effort. To the Legalists, only practical knowledge was valuable, especially as it related to the function and performance of the state.*" [14]

East Asian religions

"***Taoist** cosmogony emphasizes the need for all sentient beings and all man to return to the primordial or to rejoin with the oneness of the universe by way of self-cultivation and self-realization. All adherents should understand and be in tune with the ultimate truth.*" [15]

Shinto is the native religion of Japan. "*Shinto wants life to live, not to die. Shinto sees death as pollution and regards life as the realm where the divine spirit seeks to purify itself by rightful self-development. Shinto wants individual human life to be prolonged forever on earth as a victory of the divine spirit in preserving its objective personality in its highest forms. The sufferings of life are the sufferings of the divine spirit in search of progress in the objective world.*" [16]

Iranian religions

Zoarastrianism-

"*According to Zoroaster, the purpose of life is to support the god, Ahura Mazda, who answers for creation, existence and free will. Active participation in life through virtuous deeds is necessary to ensure happiness and keep chaos at bay*." [17]

Now we can look at some of the other popular philosophies of the world.

Ancient Greek Philosophy

"*In **Platonism**, the meaning of life is in attaining the highest form of knowledge, which is the idea (Form) of the Good, from which all good and just things derive utility and value*." [18] Thus for Plato, knowledge is the goal of life.

"***Aristotle** argues that everything has a purpose or goal and that the purpose is always to attain some good. The "Chief Good" for humanity is that purpose for which all human action is performed. Aristotle believes that the Chief Good for humans is Eudaimonia (often translated as 'happiness'). This refers to a state of well-being, a healthy spirit, or a type of happiness. Aristotle defines the supreme good as an activity of the rational soul in accordance with virtue*." [19]

"*According to **Cynicism**, the purpose of life is living a life of virtue which agrees with nature. Happiness depends upon being self-sufficient and master of one's mental attitude; suffering is the consequence of false judgments of value, which cause negative emotions and a concomitant vicious character*." [20]

"***Hedonism** is a school of thought that argues that the pursuit of pleasure and intrinsic goods are the primary or most important goals of human life. A hedonist strives to maximize net pleasure (pleasure minus pain)*." [21]

"***Epicuranism** is a philosophy that states that the greatest good is in seeking modest pleasures, to attain tranquility and freedom from fear via knowledge, friendship and virtuous, temperate living; bodily pain is absent through one's knowledge of the workings of the world and of the limits of one's desires*." [22]

Stoicism in short is be logical, don't suffer.

"*In **stoicism** the meaning of life is "freedom from suffering" through apatheia , that is, being objective and having "clear judgment", not indifference*." [23]

Enlightenment Philosophy

"***Classical Liberalism** cast humans as beings with inalienable natural rights (including the right to retain the wealth generated by one's own work) and sought out means to balance rights across society. Broadly speaking, it considers individual liberty to be the most important goal, because only through ensured liberty are the other inherent rights protected*." [24]

The essence of **Kantianism** is that do as you would have others do (your duty). "*Kantians believe all actions are performed in accordance with some underlying maxim or principle and for actions to be ethical, they must adhere to the categorical imperative. Simply put, the test is that one must universalize the maxim (imagine that all people acted in this way) and then see if it would still be possible to perform the maxim in the world without contradiction*." [25]

Nihilism suggests that life is without objective meaning. "*The French philosopher Albert Camus asserts that the absurdity of the human condition is that people search for external values and meaning in a world which has none and is indifferent to them*." [26]

20th Century Philosophy

Pragmatism states that the needs of humankind should guide human intellectual inquiry. "*Pragmatic philosophers suggest that the practical, useful understanding of life is more important than searching for an impractical abstract truth about life*." [27]

Philosophical theism believes "*God created the universe and that God had a purpose in doing so. Theists also hold the view that humans find their meaning and purpose for life in God's purpose in creating.*

Theists further hold that if there were no God to give life ultimate meaning, value and purpose, then life would be absurd." [28]

In **Existentialism**, Søren Kierkegaard spoke about a "leap", arguing that life is full of absurdity and one must make his and her own values in an indifferent world. The bottom-line is make decisions and be positive. "*Each man and each woman creates the essence (meaning) of their life; life is not determined by a supernatural god or an earthly authority, one is free. As such, one's ethical prime directives are action, freedom and decision, thus, existentialism opposes rationalism and positivism. To the existentialist existence precedes essence; the (essence) of one's life arises only after one comes to existence*." [29]

Absurdism as per Wikipedia states - "*In philosophy, "the Absurd" refers to the conflict between the human tendency to seek inherent value and meaning in life and the human inability to find any in a purposeless, meaningless or chaotic and irrational universe." "As a philosophy, absurdism furthermore explores the fundamental nature of the Absurd and how individuals, once becoming conscious of the Absurd, should respond to it. The absurdist philosopher Albert Camus stated that individuals should embrace the absurd condition of human existence while also defiantly continuing to explore and search for meaning*." [30]

Humanism as per Wikipedia states – "*Humanism affirms our ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater good of humanity". Humanism aims to promote enlightened self-interest and the common good for all people. It is based on the premises that the happiness of the individual person is inextricably linked to the well-being of all humanity, in part because humans are social animals who find meaning in personal relations and because cultural progress benefits everybody living in the culture. So, acting in self-interest and common good is the aim of humanism*." [31]

Logical positivism states that life has no meaning until you

give it one. As per Wikipedia – "*The things (people, events) in the life of a person can have meaning (importance) as parts of a whole, but a discrete meaning of (the) life, itself, aside from those things, cannot be discerned. A person's life has meaning (for themselves, others) as the life events resulting from their achievements, legacy, family, etc., but, to say that life, itself, has meaning, is a misuse of language, since any note of significance, or of consequence, is relevant only in life (to the living), so rendering the statement erroneous.*" [32]

Postmodernism as per Wikipedia states – "*Postmodernist thought—broadly speaking—sees human nature as constructed by language, or by structures and institutions of human society. Unlike other forms of philosophy, postmodernism rarely seeks out a priori or innate meanings in human existence, but instead focuses on analyzing or critiquing given meanings in order to rationalize or reconstruct them. Anything resembling a "meaning of life", in postmodernist terms, can only be understood within a social and linguistic framework and must be pursued as an escape from the power structures that are already embedded in all forms of speech and interaction.*" [33]

Natural Pantheism as per Wikipedia states – "*According to naturalistic pantheism, the meaning of life is to care for and look after nature and the environment.*" [34]

Some philosophers such as **Osho Rajneesh** emphasize that life is a journey and journey itself is the goal. They say life is not reaching towards some goal, life itself is the goal. "*It is not evolving towards some ultimate; this very moment, here and now, life is ultimate. The reality is this: that it is already always purposeless. There is no goal towards which the existence is moving. It is moving, but not towards any goal. It has a value, but this value is not in the end, the value is intrinsic.*" [35]

The above list is not exhaustive but is aimed to give you a brief overview. Even scientists are trying to understand origin of physical universe, origin of life and why consciousness emerged.

There are various disciplines and schools of thought that try to construct a picture of consciousness and its fundamental nature.

So in a society, if there are so many views on life, then it means we do not have a common standard for judging what is right and what is wrong. This creates serious problems in areas that are common for us, where we need consensus. Thus, we do not have a uniform criterion for establishing a conclusion about anything really as we lack a common base to stand upon. This state of affairs raises serious questions and perhaps the philosophies of the past were not based on reality. At the very least, all of them cannot be entirely true at the same time. Even within one philosophy, I have found that there are mutually contradicting statements. If these philosophies were based on reality, humans would have stopped looking for answers and so many differing views on life would not have sustained. We would have had found a complete resolution for our life and our anxieties would have ended. The fact that 7.7 billion people on earth do not subscribe to a single religion, single philosophy, makes it self-evident that so far no one has been able to offer a solution that suits the reality of 7.7 billion people. Until now we do not have a philosophy that satisfies the needs of 7.7 billion people, a solution for life that is useful for all and in which no individual finds any contradictions and anomalies. Until now we do not have a philosophy that is practical and easy to adopt. The existing philosophies have been out there for very long time and the result itself speaks volumes. There is need for a new philosophy that answers all questions of life fully, rationally and should solve the problems of life for all people while living in this world. Otherwise, what is the use of all human pursuits and what is the use of any knowledge?

So, at the very outset, we should establish what our life is ultimately for, why we want to do anything in life. It is of paramount importance to clearly define the ultimate aim of life. Otherwise, we will not be able to come into any cooperation. After all, we are all humans made up of the same elements, with the same framework.

We all may be different in one way or another, but how can the ultimate goal of life be different for all of us. Surely the ultimate reason for life cannot be many. If we allow truth to be defined, described in so many mutually contradictory ways, it would imply there is no sequence to this existence and we cannot declare any knowledge as a universal truth. In such a case all statements would be equally valid and everybody will be singing their own song and dancing to their own tune. We cannot move with each other harmoniously if our ultimate context differs. All types of blind beliefs and fantasies will then find space to grow in society and no one will be able to ask for justification. Is this what we want for our life? Do we really want a society where incoherence, confusion reigns and various forms of violence and aggression emerge as a result? Obviously, we do not want such outcomes. Surely, this existence cannot be moving in many directions. The underlying principle has to be one and we have to establish that first to make sense of our actions.

There is no real meaning to have any other discussion if we don't know what we want from our life ultimately. It is imperative that we derive a conclusive answer to this question first. I have dealt with this question elaborately in my next book – "The complete solution- Volume 2 (The book on philosophy)". In this book, I am simply mentioning my conclusions. So, from the above discussion it must have become clear, why we need any dialogue and why we need to first establish the ultimate purpose of human life. We must be clear - why are we all living, what do we want ultimately and what is our ultimate goal? As per my discovery (as mentioned in chapter 1), **the ultimate goal of life is to experience happiness (continuous *sukh*) throughout our life. The caveat is that our *sukh* should not be causing *dukh* to others because our *sukh* depends on others. Others also want *sukh* and if we ignore this fact, then it will create *dukh* for us too because we coexist**. So the ultimate aim is that every being wants his or her happiness's and we need each other for complete *sukh*. When I researched the meaning of life, I did not assign a meaning by my own

whims and fancy that humanity should supposedly adopt. I did not try to create a belief system and then try to fit our life into that system. I observed others and self to discover what we already are pursuing every moment of our life, factually, not what we should be pursuing. I looked deeply to discover a principle that never gets violated in any situation without any exception. I found everybody wants to remain in continuous *sukh* and this principle never gets violated. I discovered this is our root nature. We all want different types of enjoyment and it is possible to create this enjoyment for everybody by an intelligent system. In this philosophy I do not ask of you to become good, ethical and pious human beings, control your desires, raise your consciousness and serve the divine etc. This philosophy does not tell you how you should become, but simply throws light on which we already are, without requiring any special ability to comprehend your own truth. Everybody can simply check whether they already want to enjoy life every moment through desired *jnyān, karm, bhog* and *vishrām* and whether it is possible to get this in life without large scale cooperation.

The criterion for dialogue I propose is 'happiness for all'. Any decision of ours will be considered right if it creates happiness for all and does not create unhappiness for any individual. What this happiness means is defined in the next chapter elaborately. If someone has any different opinion than mine, then we can sort it out by a process of dialogue but it is imperative that we recognize ultimate target that accommodates everybody's individual target. Thus, the definition of happiness must accommodate everybody's happiness.

The second most important drawback to the dialogue process is that we do not have any established institution in society that facilitates or moderates dialogue about issues that concern us all. We do not have a universal protocol, code of conduct for dialogue. The universities, media, research organizations try to do this work but so far, they have not been successful. The philosophers also have not yet resolved the ultimate aim of life for all of us.

The common man's plight is that he is bound to live in a social system that he does not fully understand. Also, when the scholars communicate with each other, the common man does not fully grasp the technicalities of the existing system. He or she remains in confusion and also becomes vulnerable to baseless propaganda that distances him further from achieving comfortable life. These are the challenges that would be overcome by creating a global dialogue platform with some new rules about the process of dialogue.

In order to generate a universal consensus about a solution for the day to day problems of human life, I am devoted to set up a global platform for dialogue. The first topic on this dialogue platform will be to establish the ultimate aim of life, the criterion for any discussion. Also, before we begin the process of dialogue a universal protocol for dialogue needs to be written down. Once the protocols are outlined, a team of moderators will facilitate the session. Every speaker will state the basis for their postulations about the ultimate aim of life. These postulations will then be questioned on a public platform by various experts which the entire world will be able to watch. Every person who claims to know the truth about life will be provided an opportunity to share their findings with the world. Any human being from any background can come onto this stage to present his vision if he or she has something new to offer. Every thinker will provide their version of the truth. They will have to provide the basis for their finding. They will be then questioned and given sufficient time to explain their answers. The answer which solves maximum questions/problems of human life, the philosophy which is consistent, has no contradictions and has a solution which is acceptable to maximum citizens of earth will be adopted as conclusion for the way forward. If someone still does not agree about the universal aim of life, then individual can keep the process of dialogue on. This global platform for dialogue would always be open even after the new system is launched and would be always accessible for all humans. This platform would serve as the brain of the society, where all ideologies, visions, ideas, solutions for humankind would be rightly processed using the ultimate aim of life as a criterion.

Until we know the aim of life, no other discussion related to life will hold any meaning. We can only conduct all other discussion using life's goal as the criterion for judging the truth of the matter. Thus, the ultimate purpose of life becomes the criterion to decide what is ultimately right and wrong. Any assertion, any kind of fixation on truth, any rigidity displayed in making social level decisions before answering all questions about the meaning of life, shall be looked upon as unreasonable behavior. The ultimate purpose decides the direction (*disha*) and state of affairs (*dasha*). Only after knowing the target, can we declare whether we are doing the right thing or not with reference to that target. The target will tell us how close we are to the right path or how much we have deviated from the course. Apart from this no other criterion is possible to judge what is right and wrong for life. If the target of life itself is incorrect then our criterion to decide right and wrong itself is at fault. When the criterion itself is wrong, then our conclusions also would be wrong. So, by the above discussion you would have understood the way to proceed with dialogue and coming to a conclusive result.

I have explained in detail the protocols of this global dialogue process in my upcoming books. If any individual disagrees with this protocol, then we will first discuss to establish the protocol. After this platform is established, it is my conviction that humanity can reach a unanimous conclusion about the ultimate aim of life and how to fulfill the aim. Once this platform is established nobody would feel threatened. After all, this system of human coexistence is for your comfort and it is self-evident that no individual can live happily without the cooperation of others. Cooperation is only possible when the target is clear and serves all. The set-up of this entire dialogue process is very innovative. We would really hear out each other because at the very start we are resolving the ultimate aim of life. Secondly, by establishing the ultimate aim of life, we will also be able to deduce the root cause of our dissatisfaction in life. Every person or group shall be given sufficient opportunity to present their case. It is up to them to prove their version of truth by satisfactory explanations to the questions asked.

The future of humankind rests on our ability to successfully create this global platform for dialogue, accessible to all citizens of the world. By the above discussion, you possibly would have realized the importance of contemplation, dialogue and critical examination of the topics that we so vociferously claim as the ultimate truth.

Is scarcity an inevitable reality of life?

There is a fundamental notion that shapes the entire premise upon which our current systems are based. It is important to discuss this notion because the idea of a satisfactory life for all humans seems Utopian to many because of this root assumption. In my conversations with people, I often found that a popular belief exists that mother earth has sufficient resources to satisfy the need of man but insufficient to satisfy the greed of man. This popular notion of scarcity exists even in the modern academic tradition that declares humans have unlimited wants in life but natural resources are limited to fulfill those wants. For this reason, the concepts of efficient use of resources and productivity are held paramount by economists. This belief that resources of the world are scarce has been long standing in human society. Come, let us investigate these conclusions. Let us investigate whether these are factual or whether these conclusions are based on certain special circumstances created by our own design and mismanagement. We need to recheck these principles which set up the very premise of all our systems. The law of scarcity defines our entire economic paradigm.

When I analyzed the above statements, I found that both statements do not stand the test of reason. I found that human wants are not infinite and resources are not scarce. My observation revealed that the root cause of scarcity is the absence of right management, absence of the right framework for the utilization of resources for fulfilling human wants. If the system is not intelligent, then resources will fall short and even a few desires will not get fulfilled properly in time, leading to a state of dissatisfaction. While living a dissatisfied and insecure life it would seem as if wants are unlimited.

The absence of certainty creates unnatural greed. Without right management, even few desires of so many people go unfulfilled that they want to hoard everything for future. Thus they begin to feel desires are too many and resources are scarce. If there was a feeling of security that desires will be timely fulfilled, then humans would not become greedy. For example, we are not greedy about water if there is a certainty of water supply. So management of resources is the key factor that creates a sense of security and not panic.

A common man doesn't fully comprehend how economics functions, how governments manage resources. He is not deeply aware that an unjust system is in place and is not designed for allocating resources equitably. In fact, he blames himself for being an underachiever. The few who are rich have material resources at their disposal but that does not mean they are living a satisfied life. They also feel a lack in other departments of life that can only be achieved by large scale social well- being and collective development of humankind. Rich people also live under constant fear for the future well – being, security of their families and cannot enjoy life peacefully. To be able to go deep in any pleasure and enjoy peacefully, knowledge and collective participation is required. Without feeling secure, the rich can have resources at their disposal but no deep satisfaction is possible. So ultimately everybody feels lack or meaninglessness in their lives. Many religious philosophies emerge that declare that life itself is suffering and that human desires can never be satisfied. They declare that complete happiness is not possible here on this earth.

On the contrary, when we investigated these assumptions, we found that if a proper system is established then limited resources also will be sufficient and a multitude of desires in life can be continuously fulfilled. We would feel secure, blissful, satisfied and content while living such a life. In the right system, optimum use of human and material resources takes place for creating ever new beautiful pleasures. There is constant innovation, creativity and research to go deeper in creating and experiencing various types of *sukh*.

Do humans have infinite wants?

Let us first discuss about the idea of infinite wants. 'Unlimited wants' is an economic term that refers to human's insatiable appetite for things. People believe that we never get enough because there is always something else that we need or want. The term 'unlimited wants' is believed to be that side of human nature that wants an infinite number of things. However, the resources we have available to get these wants are limited. 'The economic problem' is a term that economists use. It states that the finite resources of an economy are not enough to satisfy all our wants and needs. We also call it 'the central economic problem' or 'the basic economic problem.' When I encountered this statement and I checked within me and in others, I found that this does not hold true.

To determine whether a human being has actually infinite wants I conducted a thought experiment. I began to list down what I wished for in life. All the wishes were eventually categorized into four categories. I listed down my wishes for fulfilling body level pleasures, mind level pleasures, emotional level pleasures and consciousness level pleasures. Ultimately, I could remember and write not more than 100 desires in life and that too in a span of a couple of days. In the beginning, I could consciously identify around 25-30 desires in life very quickly. Beyond that, I found it very difficult to identify new desires in life. After contemplating for several days, I could identify only up to 100 odd desires that we wished to fulfill in our entire life.

Similarly, I asked other people to list down their desires and to my surprise, I found that nobody reached the mark of 100 desires. Most people could not list more than 30-40 desires in their lives. And I must tell you that before this thought experiment all of the participants believed that they had infinite wants. So even after many days, the same participants expressed surprise that their wants in life were actually few, limited and not unlimited. Usually, people do not actually consciously spell out their desires and just assume they have unlimited desires.

Soon it became clear that even limited desires were not getting fulfilled in this system. The luxury that we aspire for seems very distant and unreal because of the economics involved in it. Eventually, they understood that system is the cause for any kind of deprivation or lack in human life and not an excess of wants.

Actually, most people get too much influenced by their experiences in life and then they make hasty conclusions. In whichever area we have had a strong experience we tend to get swayed by that experience. Our view of life deeply gets biased towards our experiences. Most of our conclusions are based upon our experiences in life whereas we should include other faculties such as *mann* and *buddhi* also in the decision-making process. We should also sufficiently discuss with other people before making any conclusions. In the process of contemplation, we should include our experiences as well as whatever else we observe in life. Personal experiences are only one aspect of reality and conclusions deduced only from personal experiences can be wrong too. For example, it is our personal experience that the sun moves across the horizons arising from the east and sets in west i.e. according to our sensory experience the sun moves around the earth. But we all know that this is not true and it is earth which is revolving around the sun.

Similarly, throughout our lives, we have made many conclusions based on personal experience many of which have later turned out to be false. Any conclusion or decision simply based on our experience is not a certification of truth. Therefore, we should include maximum information, facts and experiences during contemplation on any topic. This would maximize the chances of the conclusion being right and therefore we can make our life more comfortable by right choices. Every human has had many experiences in life where he jumped to a new desire after the previous desire was fulfilled or when he encountered something more fascinating in the middle. So, by such experience one naively concludes that desires are infinite. But, actually this is not true. You can try to write a list of all your wishes in life and check whether

your desires tend to infinity or not. As per my finding, wishes of human are not infinite but cyclically changing and repeating within a time frame. Why would a human have infinite wants in a finite world? This much common sense is with everybody. Every human has finite knowledge about subjects of pleasure and therefore can conceive of desires in a particular frame. This is just one simple way to deduce the finitude of human desires. Most importantly, there exists a start point and end point to every process in this world. The starting point is that we have a wish and we make efforts for that wish. If it gets fulfilled, we make another wish. If it does not get fulfilled, we may drop it and wish something else or may persevere to fulfill it. Just like resources of the world are finite and revolving in a circle, similarly, we have finite wishes that are cyclic. For example, the desires to enjoy food, sex, sleep, chat with friends, travel, listen to music, get a massage, etc. The bigger desire may have small sub desire within it but it would never be infinite.

On the other hand, infinite desires would imply the human life process does not have a start or end, but the world we live in has a start and an end. Everything that exists is because of a process and every process has a start and an end. So, from a philosophical standpoint, it is very illogical to state that human desires are infinite.

Many people speak, “I want everything in life”. Such a statement is a reflection of the existing system that creates insecurity. How can one enjoy everything at any given moment? It is not possible. For example, can one eat all kinds of food at the same time? Can one continue to eat ceaselessly without feeling satiated? Certainly not. Nature is very intelligently designed. All our bodily processes and sensory experiences for pain and pleasure respond to a finite world and also follow the natural cycles.

The ‘inner being’ that can desire is also made up of the same *tattw’s*. The tongue begins to satiate after some period, the body feels tired after consumption, etc.

When somebody says I want to enjoy all the pleasures of the world in a short span, it only reflects a bias created by a past experience of uncertainty or shortage. The feeling of uncertainty while living in today's inadequate system drives us to individually secure ourselves by hoarding. For example, when government announced a lock down to prevent corona virus infection, many people rushed to the stores. This panic buying was caused due to a feeling of uncertainty caused by their past experiences or may be by a calculation of other known factors. So, we can conclude that human is not greedy but it is the uncertainty within a system which makes him or her hoard. At any given moment every individual will have only a few pleasures in mind, that too according to a priority. The notion that human being has infinite wants is untrue and is not sufficiently examined.

Human has likes and dislikes within a frame. Nobody wants everything. The real problem statement is the timely fulfillment of finite number of desires. It is wrong to assume that we have so many desires that exceed nature's capacity to provide for all. Also, it is important to recognize that existing economic model creates class structure. This creates a psychological impact on human consciousness which then looks for value in social status. This is a side effect of inadequate system. In an adequate system, there would be no superior or inferior reflections as everything would be available for everyone. Thus, the craze for status would get neutralized and thus unnecessary accumulation for display of power would cease.

I also think people assume that desires are infinite because they are unaware of their own unconscious (*sushupti*) and subconscious mind (*swapn*) processes. The process taking place in unconscious is unknown to them and they just assume that desires are popping out unendingly. Thus, they conclude there are infinite wants within without sufficient examination. I have explained the entire process of desires from start till end in my next book – "The complete solution- Volume 2 (The book on philosophy)".

Are natural resources scarce to fulfill human wants?

Now that we know humans have limited wants, let us examine whether natural resources are scarce to fulfill those wants. The notion of scarcity is that there is never enough of something to satisfy all conceivable human wants, even at advanced states of technology.

Max Roser and Esteban Ortiz-Ospina in -World population growth (Our world in Data 2017) explains

"*Two hundred years ago there were less than one billion humans living on earth. Today, according to UN calculations there are over 7 billion of us. Recent estimates suggest that today's population size is roughly equivalent to 6.5% of the total number of people ever born. This is the most conspicuous fact about world population growth: for thousands of years, the population grew only slowly but in recent centuries, it has jumped dramatically. Between 1900 and 2000, the increase in world population was three times greater than during the entire previous history of humanity—an increase from 1.5 to 6.1 billion in just 100 years.*" [36]

They further write

"*A picture of the world population in the very long run shows extremely rapid growth. See Fig.8. Indeed, for a long time, the world population grew at an increasing rate. However, if we focus on the last couple of decades, we see that this pattern no longer holds, as the annual rate of population growth has been recently going down. 1962 saw the growth rate peak at 2.1% and it has since fallen to almost half. A long historical period of accelerated growth has thus come to an end.*" [37]

Two hundred years ago also people experienced the scarcity of resources. During that time the standard of living was also low with fewer products and amenities. Now the world population is about 7.6 billion and the standard of living is also high. We have a sea of products that we use in our daily life and yet we say natural resources were scarce then and they are scarce even now. How is it possible?

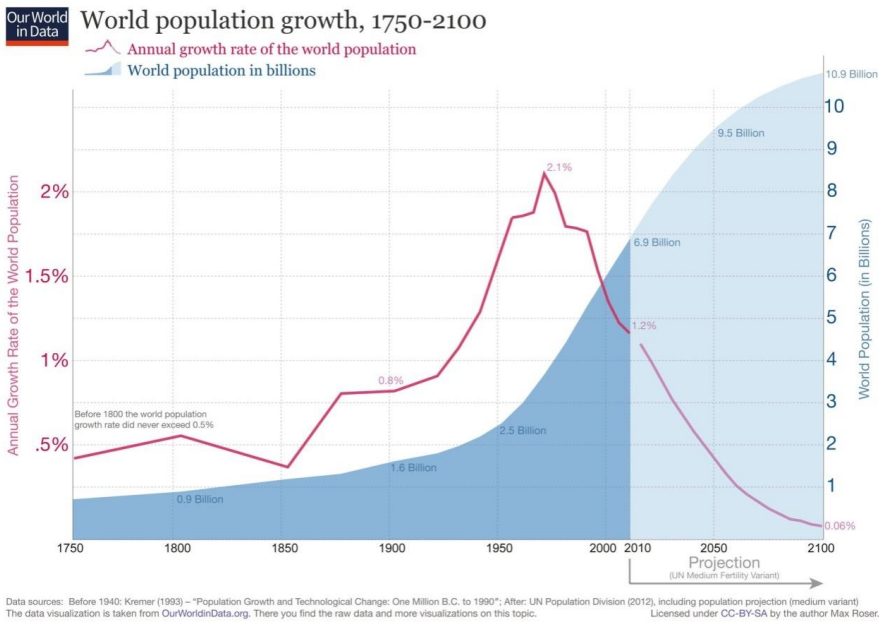


Fig.9

Recent estimates suggest that today's population size is roughly equivalent to 6.5% of the total number of people ever born. There has been such a huge increase in population, yet theory of scarcity even about food has always existed. **How is it possible that resources of earth were scarce two hundred years ago when it is clearly demonstrated that we are producing so much more products today**.

If resources were not scarce 200 years ago, why there were few rich elite and masses were largely poor? Why the starting point of the subject of economics has always been the paradigm of scarcity? Why the paradigm is of infinite wants and scarce resources? Why the paradigm is always of competition for scarce resources?

The subject of economics says the condition of scarcity in the real world necessitates competition for scarce resources and competition occurs when people strive to meet the criteria that are being used to determine who gets what. The price system or market pricing is one way to allocate scarce resources. According to the subject of economics if a society coordinates

economic plans on the basis of willingness to pay money then members of that society will compete, to make money. If any other criterion is used, we would expect to see competition in terms of that other criterion. The bottom-line is that the subject of economics declares from the very start that everybody cannot have everything. Only a few can have more. So, we all have to compete with each other to acquire that capital power in order to acquire the facilities and luxuries of life.

People would die of hunger two hundred years ago and they die even now. But today we are able to produce far more. What would you say to the people who died of hunger two hundred years ago? Would we still say resources of earth were limited for them? It is quite evident that the issue of scarcity is primarily dependent upon technology, governance and economics.

In the past the green revolution and white revolution took place. Green revolution can be defined as a period of time in human history where advances in agricultural technology allowed for the increase in the production of global agriculture. When speaking of the White Revolution, I refer to the white revolution in India also known as Operation Flood. Green Revolution focused on agriculture, the White Revolution focused on dairy products. With the assistance of new agricultural technology, the farmers were able to produce more. The specialty of the Green Revolution was that it increased global agricultural production which enabled the world to cater to the needs of more consumers. So even after a massive population explosion, we did not die of food scarcity as demographer, macroeconomist Thomas Robert Malthus had forecasted. In fact, many countries destroy their agricultural produce to maintain prices in the market.

The data from www.worldhunger.org says the following:

The Natural Resource Defense Council (NRDC), a leading US environmental NGO, came out with the shocking statistic that 40% of the total US food supply is wasted (Gunders,2012). [38] In 2011, FAO (food and agriculture organization of United

nation's) presented the estimate that around 1/3 of the world's food was lost or wasted every year yet as per FAO's report, the combination of moderate and severe levels of food insecurity brings the estimated total to 26.4 percent of the world population, amounting to about 2 billion people. So, the food crisis is affecting over two billion people. [39]

According to the book "cultivating food justice, race, class and sustainability"-

"*The food crisis appeared to explode overnight, reinforcing fears that there are just too many people in the world. But according to the FAO, there were record grain harvests in 2007. There is more than enough food in the world to feed everyone. In fact, over the last 20 years, world food production has risen steadily at over 2% a year, while the rate of global population growth has dropped to 1.14% a year. The population is not outstripping food supply. People are too poor to buy the food that is available. "We're seeing more people hungry and at greater numbers than before," said World Hunger Program's executive director Josette Sheeran. "There is food on the shelves but people are priced out of the market*." [40]

"*The reasons so many people have limited access to food are anything but "natural." On the contrary, decades of skewed agricultural policies, inequitable trade and unsustainable development have thrown the world's food systems into a volatile boom and bust cycle and widened the gap between affluence and poverty*." [41]

From the above evidences it is not so difficult to understand that the issue of scarcity is not a natural fact but a cultural creation. It is possible that all humans can live a life of affluence. Also, if certain resources fall short then science can provide various alternatives. Many new materials and alternatives can be made by innovation to manage resources in an optimum way. So, it is just a matter of the application of science and right management to solve the issues of scarcity if they arise.

We must understand that in the present system, science and management also cannot develop in the right direction as it is constrained by the same unjust economics driven by the paranoia of scarcity. In today's world, profit-motive drives decision making. The development in science is also directed by unjust economics.

There is another way we can look at the paradigm of scarcity. In this world matter constantly undergoes a transformation. Every substance is changing to another substance. We all know everything in this world is in a state of cyclic transformation. No substance can exist outside nature's cycles. For example, let us take the water cycle. According to Wikipedia,

"*The mass of water on Earth remains fairly constant over time but the partitioning of the water into the major reservoirs of ice, fresh water, saline water and atmospheric water is variable depending on a wide range of climatic variables. The water moves from one reservoir to another, such as from river to ocean, or from the ocean to the atmosphere, by the physical processes of evaporation, condensation, precipitation, infiltration, surface runoff and subsurface flow. In doing so, the water goes through different forms: liquid, solid (ice) and vapor*." [42]

The main question is upon which stage are we extracting the water in the hydrological cycle? Are we using conserved rainwater, ground water, water in lakes and rivers or desalinated water from the ocean? Although the freshwater makes up a very small fraction of all water on the planet, no matter how much we use the overall volume of water in this entire hydrological cycle is going to remain constant. According to National geographic-

"*while nearly 70 percent of the world is covered by water, only 2.5 percent of it is fresh. The rest is saline and ocean-based. Even then, just 1 percent of our freshwater is easily accessible, with much of it trapped in glaciers and snowfields. In essence, only 0.007 percent of the planet's water is available to fuel and feed its 7.6 billion people*." [43]

Nevertheless, even this 0.007 percentage of fresh water is sufficient if managed properly. No matter how much water human being consumes, the total volume of water circulating in the hydrological cycle is going to remain the same, either in a state of ice, vapor or liquid. The only care the human must take is to ensure that nature's cycles do not get disturbed in any place so that the maximum availability of drinking water is there in various places on the earth. This availability can be further maximized by creating proper water collection and distribution network and employing scientific methodology for making drinking water available. So, the issue is not that water is insufficient for the current population of earth. The issue is the cost of making it accessible from the various freshwater reserves or processing saline water from the sea. It is the current economic model which makes this impossible otherwise it is very easy for governments to increase the freshwater reserves and make it accessible even in arid regions of the earth.

The same principle can be applied for various other resources that are believed to be scarce for catering to the entire population. All substances are constantly in a state of transformation. So even if you consume a substance to your fullest desire it does not perish but simply changes its state or gets introduced in the cycle at a later stage. Also, it is not possible that each and every human really consume so much in life that nature's resources get exhausted. It is only reckless resource management that disturbs natural cycles. Whatever we are calling as human greed or accumulation is an effect arising out of an insecure system. A system that creates insecurity about the future availability of resources creates greed or need for excessive accumulation. Such a system, in turn, affects human psyche in a manner that almost all people engage in a competition for accumulating more and securing more. In the process, these practices go so deep in our psyche and culture that we begin to consider scarcity, competition and need for excessive accumulation as facts of life. We begin to live within this collective social paradigm and all our belief systems and decision making emerge from that center of competition, insecurity and survival instinct.

In such a system a few people can be affluent and not all. In such a case the other humans are seen as a threat to ones well-being. We need humans to create products and services, so a power structure emerges where the masses labor for the enjoyment of few. This insecurity and competition on a macro level, in turn, damage the natural cycles as they are not being managed centrally by anyone for the welfare of collective. Even the scientists and economists would agree that the current issues of the earth are more to do with ecological imbalances caused by reckless extraction of specific resources causing long term damage to nature. We are altering the planet's biogeochemical cycles with tremendous amounts of pollution and killing off the very organisms that regulate these processes. We are creating for ourselves an environment that is not suitable for growing crops or providing water for billions of people.

For example, if you use the right hand of your body and not use the left hand at all, then what will happen? We will find that after some time the left hand will become weak and dysfunctional. This, in turn, will start affecting the natural balance of the whole body. Similarly, if we put the entire burden of creating cultural products only on a few natural or human resources then all cycles will start getting unbalanced.

For example, what will happen when we start cutting down trees for making almost everything. For e.g. we use wood for making furniture, houses, construction work, scaffolding, balconies, decks, terraces, bridges, barns, medicines, beehives, artificial limbs, fuel, boats, fencing, flooring, railway sleepers, power poles, musical instruments, wooden casks, barrels etc. It is also a valuable industrial raw material for the production of pulp, paper, paperboard, rayon, cellophane, photographic film, tannin, methanol, ethanol, wood adhesives and chemical derivatives. Wood is used from cradle to grave and we are heavily dependent upon it. Now imagine if we do not create forest cover at the same rate we are depleting it, then what would happen? The businesses cannot take scientific advice for their decision making because businesses need to make profits for sustaining themselves in competition.

Therefore, we must realize it's not the businessmen and industrialists but the economic system that is at fault. It is mismanagement and not consumption that is the root cause of current scarcity. It is not people but the system that is at fault. **We must realize scarcity is the effect, not the cause.**

Philosophically also it is highly illogical that such a nature would exist that would be insufficient to take care of livings beings born within it. If the world is an intelligent creation, then you must ask the following question to yourself. Would life manifest in a place where life itself cannot flourish? Would a creator, create a world in which there is a lack of natural resources for life itself?

On the other hand, can our modern science claim that it understands the entire range and stock of natural resources available? In the beginning, the humans did not have knowledge of even fire. The knowledge about resources grew over a period of time. Can modern science declare that if the steel is being used for a certain product, then no other alternative exists for steel in nature or any other synthetic material which utilizes some other elements of nature which are in plenty? Can modern science claim that overall resources on earth are insufficient to manufacture products and services for the entire population? Can anyone provide a scientific basis that even if managed and distributed in proper manner resources of the earth would surely fall short to cater the wishes of mass population, so that all citizens can live a life filled with all modern facilities, products and services? If they can't prove this assumption, then why the entire subject of economics is based on the paradigm of scarcity and rationing of resources? Why only select few can enjoy the luxuries of life, why not all? Also, if it is guaranteed that only a few can be rich then why world leaders are promising that they are going to eradicate extreme poverty?

On the one hand, the leaders are supporting the very policies and economic framework that creates poverty and on the other hand, they are promising to eliminate poverty. These are blatant contradictions.

Now let us try to look at the same situation from a different perspective. Let us for a moment accept that resources of the world are really insufficient and will perish after a time period if all humans try to fully enjoy a luxurious life. Let us assume hypothetically the earth's resources are going to last only for another 1000 years. The question arises, why shouldn't we choose to live a luxury-filled life for 1000 years and die? Surely it is better than living a life of continuous suffering for a long time. Why should masses live for thousands of years in destitution and suffering and not live for 1000 years in total abundance? Some people ask what would happen to the generations who come after 1000 years. How will they survive? Now you think for a while. We have resources now at our disposal. Do you expect that the mass population should live with minimalism for thousands of years hoping that future generations will live after thousand years? This is such a strange proposition. We are not thinking of the people who are living now in suffering but thinking about people who will arrive after thousand years! Dear friends, we should think first about people who are alive now and want to live an enjoyable comfortable life.

So if we can live for a thousand years in good condition, then why should we deprive ourselves of such a possibility? Who knows what will happen after a thousand years? And by bringing a good system we can reduce or manage the population as well so that the resources can last forever. Also, from a psychological point of view, you must have noticed affluent people having variety of pleasures in their life do not have many children. It is the poor, uneducated and underprivileged making more children. It is the developing nations responsible for greater population growth. This can be understood by looking at population growth. (See fig.9 below). People whose standard of living is higher do not usually make more children. People who have more options for various kinds of joy in their life do not invest in only one kind of undertaking for happiness. Few major reasons for population growth that shrouds the underprivileged are lack of education, gender inequality and feeling of future insecurity.

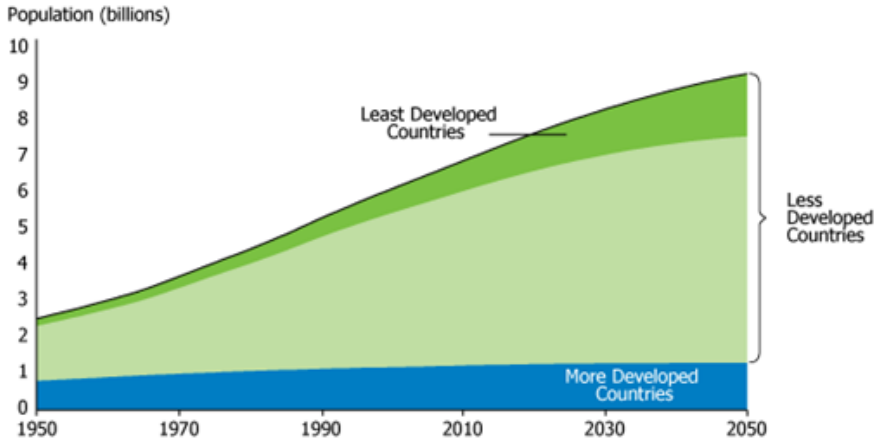


Fig.10

Then there are various other social factors, religious factors, circumstantial factors that lead to higher population growth in poor or developing countries. There is a feeling in certain societies that if you have more children then you can better defend your family or establish strength in society. Some people also feel by having more children some of the off-springs will grow up to be their strength at old age or help extend their dynasty. In this pursuit of a male child, many times families keep reproducing more children till they get a boy. There can be various other such reasons for population growth. All these reasons can be attributed primarily to future insecurity that prevails in such societies.

In a well-developed system, good education and future security would prevail which would spontaneously bring drown the uncontrolled population growth. So, if the standard of living is increased then the population would definitely start to come in control. Then there are other ways also for bringing the population under control very quickly. And if we really have to bring down the population for everybody's welfare at a much faster rate, certain laws can be put in place. Why would anyone resist, if they are provided an option for improving the quality of their lives?

Let us look at the topic of scarcity from another point of view.

In the proposed system there will be centralized data management which would provide feedback for the safe use of any natural resource without disturbing the natural cycle as is explained in the subsequent chapters. For the sake of discussion let us assume there is excessive use of natural resources because everyone in the new system is entitled to live a life of luxury. I would like to ask all of you, is there any form of management existing now in the current system that regulates the excessive use of natural resources? How does the current system fare better in managing the scarcity of resources? The idea to self-regulate the use of resources through the price mechanism of demand and supply is hardly working. If such management were really working, why environmentalists, scientists and socially aware citizens are increasingly worried about the survival of human species? There is so much evidence for environmental destruction and ecological imbalances. Natural resources are being exploited at alarming rates now. Governments and international organizations are failing to control or regulate these economic activities which are a threat to our survival.

In the system that I am proposing the resources will be managed more efficiently. The facilities which require scarce resources for their manufacturing will be made available publicly for everyone on a sharing basis. For example, let us take the example of motorbikes or cars. Let us assume, hypothetically, we don't have sufficient iron and aluminum for manufacturing cars and motorbikes for all those people who want them individually. So in the new system, such facilities will be made available publicly for common use and not just for individual use and possession. For example, in a certain locality, 50000 residents live. Then we can make 10000 cars and 10000 motorbikes available in public places at various locations. People can make online bookings, avail these vehicles and deposit them in designated locations within a certain time frame. The idea is to use scarce resources more efficiently so that all can avail the facilities through a centrally planned system. Secondly, it is not necessary that the entire structure of cars, motorbikes, or buses is made out of metals.

Other materials meeting the same design requirements can be used. Also, we can minimize the use of metals in making doors, windows, cabinets, etc. So the idea is of right management of resources rather than complaining about scarcity and rationing resources through price mechanism which is a wrong basis.

Every problem needs to be resolved by creating the right system and not by evading the problem statement or complaining about it. It is very unfortunate that present subject of economics has turned out to be a dismal science. The subject evades the problem statement of management of resources for happiness. The current economics leaves this decision upon market forces. This is hardly any management of any kind. This is not a scientific systematic way to manage problems. The idea of a free market economy is an imaginary ideal of justice and freedom. The result is hardly justice.

Oliver Schultz a researcher at the Environmental Evaluation Unit of the University of Cape Town wrote an article in 2014 titled "Capitalism and resource management". In the article, he wrote-

"*There is growing recognition that the management of natural resources is fundamentally determined by relations of power*."

"*A strong argument can be made that capitalism does not facilitate ecological sustainability or social justice. Once easily dismissed as radical and ideological, this claim is becoming increasingly difficult to dispute in view of the mounting socio-ecological crises unfolding around the globe. It is worth revisiting some basic realities of contemporary capitalism. For example, corporations are the primary vehicles of capital accumulation, yet they are legally constituted in fundamental opposition to nature and society.*

As legal professor, Joel Bakan, has pointed out, corporations are mandated by law to maximize shareholder value before all else. This has a perverse effect on the way that corporations relate to nature and society.

Every decision is reduced to a consideration of economic costs and benefits: if causing harm to people and the environment will increase profits, then it becomes economically rational to do so. The destructive logic of corporations is nurtured by the multilateral trade agreements of the World Trade Organization. These agreements include 'investor protection mechanisms' that defend the financial interests of private investors from 'expropriation' by national governments through, for example, the implementation of environmental policies and regulations which limit industrial pollution. Investor protection mechanisms can have a chilling effect on national governments, which may be reluctant to formulate and implement strong environmental regulations for fear of upsetting 'investor sentiment'."

"Despite the evidence suggesting that the structures and processes of capitalism are directly linked to these crises, the dominant responses from the 'global community' have centered on market-based mechanisms which do not conflict with those structures and processes."

"*It is increasingly difficult to avoid the conclusion that more radical measures are required if we are to continue to live sustainably on this planet. That these measures should include fundamental changes to the structures of global capitalism seems self-evident*." [44]

Thus any philanthropically inclined economic activity and wishful thinking for social welfare contradict the very premise of current economics. All scholars of developmental economics must understand that they cannot cure a disease if they continue to preserve and harbor its root cause. If we don't address the root cause, then such an endeavor will hardly create the change we all want.

The idea of ethical capitalism, social business initiatives, micro-financing, universal basic income, citizen's wages, living income guaranteed, improved taxation, providing subsidies, reducing interest rates, increased government spending, decentralization of management decisions, decentralization of

governance and steps towards welfare state and various other efforts for eliminating poverty have a noble heart but they are all working within the fabric of an economic framework that is unjust at its root.

All proposed solutions that fall within Keynesian, neoclassical, classical or Marxian economics will fail to deliver results because they do not fundamentally address the root cause of unjust economics. The root cause of unjust economics is the very market system. The mutual exchange of goods and service between people creates unjust valuation and gives birth to a deviated role of money in our economic system which creates a power hierarchy. The more money you have the more power you have over others. This is because money is no longer just a facility for exchange. It is a commodity by itself that needs to be acquired. Your right over natural resources and cultural facilities is dependent upon how much money you have. And everybody does not have the same amount of money. As long as this deviated role of money exists in our economics, injustice would prevail.

No economic or political system will deliver justice whether it is capitalism, communism, socialism or any other system. In this book, we describe new economics which is fundamentally different at its very root and does not start with a false paradigm of scarcity. In the capitalist system, there is always a tussle between various institutions, public organizations, government, private firms and citizens. Tussle exists at every level and this cannot cease to exist within such a design. And it is not just capitalism but any other system where decision-making centers are more than one, the tussle is inevitable. For example, can an organization properly function if it has many independent decision-making centers? The answer would be no because one center would make one decision and the other center may take a different decision on the same topic. There would be no coordination between different centers and no task will be properly executed. For example, the government would want to increase the forest cover but the corporate powers would want to control more land and resources to

maximize profitability. The natives would not want to vacate their land. So always there is a conflict of interest between various institutions, groups and people. Therefore, a centralized-decentralized system of governance is very much a requirement for any kind of effective management to take place in which qualified people are able to reach suitable positions.

The root cause of unemployment

Often times you would have noticed that most governments, struggle hard to create jobs for its citizens although each year they promise that in the coming year they are going to create more jobs. The goal of all job creation strategies is to stimulate healthy economic growth. An economy is subject to the bubbles and busts of the business cycle. When the economy contracts into a recession, the government puts effort to create solutions to unemployment. Demand deficient unemployment is one of the biggest causes of unemployment. There is dearth of production activities within some country and various projects do not get initiated because investors pull back. So government may use expansive monetary policy, expansive fiscal policy, or both to stimulate job growth. Despite all efforts, governments have never been able to create sufficient employment for all its citizens not just in recession but also during the growth phase. So why does this unemployment exist and why our societies are forced to live in a deprived state? The truth of the matter is that the policies governments formulate stand on an incorrect foundation of economics. The economics that the government has adopted is not really *arthshāstr* but *anarth shāstr*. This is the main reason we are finding a lack in every area of life. In reality, we have the potential to create so much employment, that in fact we will fall short of manpower.

Come, let us now understand what employment is? Do we need to create this separately or does it get created spontaneously by virtue of being born in a civilized society? If correct economics prevails in society then more employment opportunity will arise as population increases.

The government should not be giving excuses that since the population is more, it cannot give employment to all. Also, if the population really poses any other kind of problem, then the same should be and can be controlled by proper justified measures.

The ultimate goal of life is to have a continuous presence of desired subjects of pleasures in our life. All these pleasures need to be created by human. They are not present in nature, in ready-made form. Whatever action we have to do to create these products and services for pleasure is termed as *ārthik karm* (economic activity or employment). These jobs are done by humans for self and for others.

Higher population implies more variety and number of required products and services. Employment is directly proportional to the demand. This implies human population is directly proportional to employment opportunities. This is the circle between population, demand and employment. Thus, greater population implies higher demand resulting in higher number of jobs. Higher number of jobs implies more production. More products and services mean greater enjoyment. And this is how the ultimate objective of all our lives can be fulfilled.

So, in that sense, we would never fall short of jobs or products and services. The subject of economics is needed to determine how these jobs and products will be distributed within humans, what will be the criteria for equitable distribution of jobs, products, & services.

Now what is the root cause that governments fail to create more jobs? The main reason is that ability to demand is linked with money. As long as demand is associated with money, people cannot demand fully because mass population does not have sufficient money. You can look at the below figures to get an idea.

Global population distribution by income, 2011, Pew Research Center analysis of data from the World Bank PovcalNet database

Poor- 15%, Low income-56 %, Middle income – 13%, Upper middle income-9%, High income- 7%.

"*The income groups are defined as follows: The poor live on $2 or less daily, low income on $2.01-10, middle income on $10.01-20, upper-middle income on $20.01-50 and high income on more than $50; figures expressed in 2011 purchasing power parities in 2011 prices.*" [45]

You can see from above data that mass population lives on very low incomes. As the demand is low due to lesser income, production is less and thereby less employment opportunities. This creates a vicious circle. This fundamental flaw will never allow sufficient employment to get created. Thus, it is not higher population that is responsible for less employment but economics itself. In the economics I have proposed this fundamental flaw is rectified as described in previous chapter.

The root cause of all types of inequality in society

We often hear about activists and common people fighting for their human rights. It is important to recognize that until we bring economic equality various other types of equalities and fundamental rights will not hold any meaning and it will not be possible to realize them practically. For example, Indian constitution gives every citizen the right to freedom such as freedom of speech, freedom of expression, freedom of assembly without arms, freedom of movement throughout the territory of our country, freedom of association, freedom to practice any profession, freedom to reside in any part of the country. This is mentioned in the constitution and almost on daily basis various political leaders keep reiterating this in the media stating, "look you people have freedom of expression in our country, which is why anybody can say anything".

If we look on the surface, then it will appear that we all enjoy this freedom and this is the general notion. But if we look deeply do we really enjoy equal freedom to say anything? I certainly don't think so that we enjoy equal rights. If you look around properly, especially the life of poor people, you will find ample evidences.

The ones who have greater ownership over resources have greater say, greater freedom. The poor people cannot really say anything until they come in huge numbers and protest. The moment they will raise their voice to say something, authorities will put them in prison. The commoners who labor each day, cannot speak their mind in front of the rich and powerful. The authorities will more likely favor the affluent and take them more seriously. All this would happen naturally and not due to any hidden conspiracy.

Without economic equality strict laws also do not make a huge difference. The ones who are part of administration are also humans and they too want comforts of life which only money can buy. They too want to become rich by taking money from the elite class. Do you think any intelligent human being would want to live and keep his family in a dismal and deprived state? It does not matter how much religion keeps voicing that the root cause of poverty is your own past life *karm* and not really the government but still any smart human will do everything in his capacity to have control over greater wealth. You can observe that without economic equality other types of equality do not really flower. Only on the ground of economic equality, other types of equality and human rights hold any meaning. If you try to provide other forms of equality without enabling economic equality, then you will realize that they do not manifest on the ground. Economic equality is the first and most important form of equality. Therefore, first and foremost we should talk about this.

A rich person can choose employment of his or her choice. Does a poor person also have the same freedom? You may say, it is written in the constitution that everybody has the freedom to choose his or her profession, but in reality, does a person of limited means enjoy the same luxury of adopting a profession and education of choice? The obvious answer is no. Equality cannot be expressed in society without the support of economics. It does not matter how strongly the constitution emphasizes upon it, it does not matter if we sing tunes of camaraderie and equality, write poems, organize conferences, hold protest marches etc.

No matter what you do, equal human rights will not manifest without economic equality. Every other type of equality is the outcome of economic equality. It is the base criteria for democracy, liberty, equality and justice. Economic independence gives birth to remaining types of independence. If economic independence ceases, then remaining types of independence will also end.

Let us now discuss about the policy by which economic equality can manifest in our lives. For example, assuming present economic scenario if all the luxuries and comforts required for a satisfied life are worth 2,000,000 INR for a single individual, the government in the new system will establish a credit limit equivalent to 2,000,000 INR. All citizens will be able to demand goods and services worth 2000000 INR from day one. They don't have to wait to earn money. Citizens will be able to demand fully. As they continue to demand government will keep producing and delivering these goods and services directly to people through a centrally managed system. People themselves are producing for themselves through a new management system. The working age population will produce for everybody. Adults adopt a role and responsibility of their choice, qualification and everybody enjoys the collective produce.

In this new economics the standard of living will be same for all citizens. Every human will experience equality the moment system is launched. Dear friends, it is not necessary to wait for years to earn money in order to enjoy goods and services. We can start enjoying the life we wish to live from day one. Money will not be a factor that restricts you from living the life that you wish to live. Your happiness will not depend upon money. Your happiness will not be affected by financial turmoil's. All the comforts and luxuries of life will be continuously available without any future insecurity. In sequential manner products/services will keep getting delivered as they keep getting ordered and produced. When this will happen, nobody will have any worries about future because the past and present of the individual will be delightful. If the **present** is always delightful then the past that is formed is also delightful.

All the memories of the **past** will be beautiful. When the **past** and **present** is delightful then **future** imaginations also are filled with beauty and hope. It is because of a bad experience in the past that human worries about the future and develops various types of fear. An individual is not able to enjoy the present fully because of such worries about future. At any given moment a person can either worry about future or enjoy the present because living always happens in the present. By a living experience in the new system no future worries and unrest will arise within any person.

When people feel continuous anxiety about future they think of various devious ways to acquire wealth. They begin to contemplate about breaking the law and do criminal activities. Thus, an endless sequence of wrong action begins and the end is disastrous. Sometimes people even commit suicide when they see no way out of the mess they have entered into. Sometimes people begin to walk the path of so called 'spirituality' hoping that they would find solace and rest there. One tries to live a life of austerity and penance. A new sequence of search emerges for the nectar of '*ānand*' beyond this world. People begin to look for enlightenment, *nirwān*, liberation etc.

They begin to seek answers in various religions, philosophies and preachers. It is widely visible that in this too people have not found any solution so far. When the problem is outside and individual is trying for solution inside then how may one get success by this process? Today's juvenile spirituality says, "Life has no ultimate meaning or purpose, we cannot do anything in the outside world, it is always going to be filled with negativities, violence, accidents, rapes, murders and sickness." They say "it is your past *karm* if a child gets hit by a truck or gets raped. You cannot stop it unless you work on the inside". For the problems of outside world, so called spirituality offers no concrete solution. Even searching for a solution is looked at as the pursuit of lesser mortals. Yet we see the same people happily enjoying the benefits of technology and advances in science. The so called 'spirituality' has no clue about solving the problems of outside world, it emphasizes

that real solution can be found only inside.

If not in this life, then may be in some next life, if not in this world then in some other world. They emphasize keep doing your practice till you rise above your desires because according to them your expectation from life is the root problem. This is their so-called solution. Just like a capitalist is thinking of amassing profit and finding a safe haven, in a similar way the so called 'spiritual aspirant' is looking for a safe haven in some other mystical experience and distancing oneself from the reality.

When individual experiences personal tragedies in life then such philosophies take their hold and make him timid. When one realizes wealth is also not solving the problems of life, he leans towards so called 'spirituality'. He is told, "World is a place of suffering, you cannot do anything to change that". So instead of solving the problems, he tries to cultivate distance and indifference to the world of phenomena. He begins to look for his individual escape or *mukti*.

Thousands of years have passed and we still are longing to live and enjoy this world. This is what is actually visible in our day to day life. The ideal of *mukti* is not really being adopted in day to day life. If people were really reaching *nirwān*, then human population should have reduced. So, you can see that people are not adopting these philosophies in reality. The reality is that they want comforts and enjoyments of life and not death. When the proposed system mentioned in this book will be launched then, no individual will experience financial distress, nor will he or she worry about the well-being of his family, nor will he or she be put in a position to commit suicide.

No one will feel the need to commit thefts and kidnappings. No one will worry about their family members getting kidnapped. People mainly fight amongst themselves for acquiring comforts and luxuries. So, the fear of conflicts would also end. People will not feel inferior or superior and not worry about their social status. Economic equality will make everybody empowered and equal in status. No one will feel the need to speak lies.

You will not have to be any body's slave nor will you feel the need to make others your slave. You will not have to make prayers, chant mantras and do penance for peace and well-being. You will not have to decorate lemon and chilies on your gate to ward of poverty and misery. You will not see beggars anywhere in society. Nobody will feel the need to receive donations or give donations. Everybody will be standing on their own feet, financially independent, whether child or aged, whether man or woman. Everybody will have self-respect and have equal status. No one will be lender and no one will be borrower. There will be spontaneous presence of truth, love, justice and *puny*. Everybody would be speaking truth because there would be no need to speak lies. Everybody would love each other because there would be no need to feel enmity. No one will impose upon you by giving lectures on morality such as speak truth, love each other and show compassion. People on their own would be living an ethical life because the causes for immorality will cease to exist.

At the very root all people are nice and good. It is only under some compulsion that one deviates towards unethical ways. Also, some people are traditionally brought up in a crime-infested environment where the way of life is to commit illegalities, violence and crimes. Their livelihood depends upon criminal activities. If you will try to look carefully all the terrorism, violence, criminal acts arise because people do not have direct avenues for the fulfillment of their wish. They become violent when they see someone as obstruction to the fulfillment of their wish.

People do not have the ownership over resources to fulfill their wish. To snatch these resources from other people they become aggressive and violent and gradually it becomes their personality. They adopt ways that cause pain to others because they want control over resources and want to be the masters. What else can you expect from an unsatisfied human? A person who himself is filled with sadness and pain can he really shower petal on others? A human who himself is filled with grudges can only spread suffering in society. To spread love, first one needs to be filled with love.

When the government will make all arrangements for your happiness then no one will have any cause to hurt others. You can check this happening in your life even today. If there is very good management of water supply, then no human feels threatened about water. In such a case, if unknown stranger also asks for water, people feel happy to help. On the other hand, if there is water shortage then fight happens amongst relatives and neighbors and there is an overall environment of viciousness and mistrust. So, it is not very difficult to understand that management is the key for harmony in society.

Are some people good and some people bad?

There is a popular saying that "you can't make an omelet without breaking some eggs". It means people widely accept that in real life you have to be sometimes aggressive to get things done or protect what you love. Let us examine ourselves and try to recollect under what circumstances did we cause hurt to others in our life. We will find that many a times in our life, there were obstructions to the fulfillment of our wish. First, we try to fulfill our desire by proper way, polite way, civil way and constitutional way. When we see our wish not getting fulfilled by this way, to attain our target one may resort to the axiom, "By hook or by crook". By any means whatsoever, by fair means or foul, we may have tried to fulfill our wish. These ways may even become illegal and criminal. You can see this pattern in any place in the world, in any era. First people try their best to abide by the rules and regulations. They take pains not to violate the rules and make efforts to follow the rules. They are even ready to compete and struggle amongst multitude to fulfill their wishes. But when one sees that it is not possible to fulfill wishes by the legal ways, one resorts to illegal ways, violent ways and aggressive ways. There is no other alternative in the existing system.

To understand this problem, I will present an example. Assume there are 1000 people and the experience of comfort is required by all and the possibility for comforts and luxuries is only for 10 people.

The high earning jobs are only for 10 people. The remaining 990 are left to make their own arrangements. The government also has no answer for these 990 people. They could not care whether these 990 have sufficient food, proper home, whether their parents are sick, their children are well fed or not. The high unemployment rates give some indication of this situation.

"*Half of India's working-age population (16 years-64 years), is not contributing to any economic activity, according to the National Sample Survey Office's (NSSO's) latest jobs survey. The labor force participation rate (LFPR) stood at 49.8 per cent in 2017-18.*" [46]

So what option these unemployed people have? The distraught masses continue to bear the adversities and a percentage of the population will be forced to engage in unlawful activities. In desperation, how long a person can remain honest and loving? Only a few should be able to tolerate such despicable life and not commit crime. Ultimately many will adopt complex ways to fulfill their needs and desires. In such a case, is it intelligent on our part just to blame these men and women? This is not real justice for anybody. Our society is not made up of only one type of people. There are various types of people in society, people who are strong, people who are weak; there are children, women, aged people, sick people etc. with different situations in their life. The bottom-line is that only a correct system is the solution. If we continue to keep an ill designed system and expect that all humans should behave ethically and morally, then it will be an unrealistic expectation. The human life throughout history makes this self-evident.

Ethical behavior should be an outcome of a just system. We should consider such an outcome as the criterion for judging any system. If ethical, cooperative behavior is emerging spontaneously out of people, then we should understand that we have a just system in place. Otherwise we should understand that there is a fault somewhere in the design. In such a case, the first step should be to correct the design of the said system.

The moment system is rectified cooperative behavior will emerge on its own. Ethical and unethical behavior is product of any system. We cannot bring out ethical behavior forcefully.

It emerges naturally with ease within people in a properly designed system. In the existing system it is certain that 990 people will remain deprived and it is evident that it is not possible for all of them to make it to top 10. When an average person makes his or her calculation, he or she is pretty sure they can't make it to top 10 and avail a rich life by legal ways. And even if they make it to top 10 then they will live in fear of the remaining 990. Any few people can form a group and snatch the wealth from the top 10. They will be continuously worrying about their security.

Whatever we acquire in the system, there is a constant threat that it may get taken away from us. Those few people who are able to acquire the riches through great efforts or by illegal means are never fully able to enjoy life as they always are surrounded by insecurity. They never know when and how the wealth will get taken away. They may not be able to trust even their family members and they feel they can get attacked anytime. Their wealth may get snatched from them by hook or by crook.

Uncertainty and doubt lurks in their life and full experience of pleasures with a free mind is not possible. And thus, the saying emerges that happiness brings along with it equal amount of suffering, although this is not fact. It is only because of wrong system happiness comes mixed with suffering. It is by this reason no one is experiencing complete happiness. Even if someone acquires massive wealth, healthy individual does not feel contended and satisfied by looking at the destitute masses. After all we are all humans. So, dear friends, it is not wise to jump to this conclusion that some humans are born evil. Situations compel human to become hard, aggressive and violent to acquire what they want in life and how they view life.

Although it is also true that some people uphold ethics, even in most difficult circumstances, even at the cost of their own lives, but how many such people exist.

There are only very few such people who will not break their code even in the worst of circumstances. Even then what do ethics, morality really solve for us? At least this much is true that ethical people and their family members do not want to undergo such suffering. You can very well go and look at the life of such ethical people. You can ask their family members. They will share with you the challenges of being upright in this world. The upright person will tell you that their life is filled with discomfort, suffering and many challenges when they walk the path of righteousness and their family members curse them for their stubbornness because they too suffer along with such person. The righteousness of few people does not drive human society. Human society is not composed of just few ethical people. We should be able to derive a solution keeping in mind the variety that comprises human society. Most people are very simple minded and their choices are driven primarily by circumstances. So, the conclusion is that if we all had smooth ways to fulfill our desires, we would not have chosen complicated, inhuman, aggressive and violent ways. No human would have felt any fear from others and scared of loosing happiness from life. We all would have been living harmoniously with each other.

Is happiness and suffering two sides of the same coin?

Can we ever make a system in which there is only happiness for people and no suffering? I once asked this question to some people in a group discussion. They replied “it is impossible target and that suffering will definitely follow happiness, irrespective of how well the system is designed”. They said “Joy and sorrow are part of the same coin. One cannot exist without the other in life. One has to experience both the emotions to know the difference.

When I asked them the basis for this conclusion, then they only opined that spiritual masters have said so and that happiness and suffering are two sides of the same coin. If you try to bring one in life then the other will follow, it cannot be stopped.

I asked them "if you bring happiness in your life and as a result suffering follows, then it must be vice versa too. If you bring suffering in your life, then happiness must follow too". Some people did not answer my question but one agreed to this proposition. He said, "Yes, no pain, no gain. From a young age we are told and taught that in order to see good things happening, you had to get through the bad. In order to see relief, you have to get through pain and that's just a part of life. Isn't it right?"

So, I asked him again, "Does years of toil guarantee an equal amount of happiness at the end. For example, a farmer may work hard for 6 months, but his crops may get destroyed in one day and his family may live in poverty for rest of life. We can look around and see this happening in real life. So where did he reach a good place for the efforts he put? So even if there is pain, it is not necessary that person will gain what he or she desires. Do we need to go through hard times to get to a good place? Is suffering really necessary to get to happiness? Is it necessary that to value life, you need to be bullied in school? Is it necessary to have tough parents, to recognize the worth of love? Let's say you've been criticized unjustly all your childhood, is it going to make you stronger, or weaker? On the contrary, at least for a while, it most likely will make you weaker". We can go on citing examples like this. Sometimes it can make us stronger on one front, but is aim of life to become bull headed and become hardened by extremities? If really happiness and suffering were two sides of the same coin, suffering should have been a gateway for equal amount of happiness. But we do not see this happiness in equal proportion in real life.

One of the people in the group said, this is not entirely true. He said, "Life is suffering ultimately. Happiness is also suffering in disguise. For example, I like eating sugar but it has caused many diseases to me." I asked the gentleman, if this is so, why do you say, "Happiness and suffering are two sides of the same coin"? He remained quiet for a while and then replied, "Without suffering you cannot appreciate happiness. If everything were good, then you cannot appreciate the value

of things. Suffering teaches you to value life". I then asked him, "First of all you did enjoy the sweet candies, ice creams. They were pleasurable experiences. Just because they later on caused illness, doesn't mean we should declare the entire episode of life as suffering. The correct conclusion would be that you did get pleasure but due to some unresolved factor you also encountered suffering. May be the factor creating the problem can be resolved by scientists and we can enjoy sweets without worrying about health. Secondly if your conclusion is that life is suffering in its entirety, then why do you want to value life, at all?"

I also asked, "The life process begins at some point. There must have been a start point. We must have had experienced either happiness first or suffering first. So how did the first experience happen, when there was no cognition of the other? How did we understand happiness first, if there was no experience of suffering, or how did we experience suffering first when there was no experience of happiness? Even now, there are many areas of our life in which we have only experienced happiness and not suffering".

He was perplexed and replied, "I haven't thought about it so deeply, this was the popular notion told to us by wise men since childhood". He told, "it seems what you are speaking is contrary to spiritual teachings so far. I have been listening to spiritual masters since childhood and accepted whatever they are saying. I assumed they must be speaking the truth. It seems there are many inconsistencies in these teachings. Can you clarify them for us?"

I replied, "I will try my best to explain my findings in this matter".

According to my finding, happiness and suffering are not two sides of same coin, but two different coins. These are two different events. Let us understand how happiness and suffering takes place inside us. For example, let us assume someone says beautiful words in our praise and in the second instance someone else says very derogatory words to us.

If these two incidents took place in our life, from the first experience we felt happiness and from the second incident we felt sorrow.

In this case, happiness and suffering is arising due to two separate causes. One is not related to the other. Let us take one more example to make this clear. Let us assume you like eating mangoes very much. You relish mangoes. But if your stomach is full and you are given mangoes to eat. In such a case you may eat mangoes because of taste but if you eat more it will hurt your stomach. In other words, you are getting pleasure through taste buds but pain from stomach. These two processes are happening simultaneously and it may appear that happiness and suffering are two sides of same coin. But if we observe this deeply, then we will find that these are two separate processes resulting in two different outcomes. One process is the experience of pleasure through taste buds.

The second process is that excess food is causing pressure to build up on stomach wall causing pain. By this example, we can understand pleasure and pain are two separate processes. Mango by itself has no direct association with pleasure or pain. Mango is just an object which gives joy or suffering in different contexts for a conscious being. Any food item has many factors associated with it. One factor is taste, second is beauty, third is aroma, fourth is texture and fifth is health. We have to make an overall assessment and decide whether we want that food or not. Just because one factor is not according to us, does not mean we should entirely quit our desire. We should keep making modifications, refinements till our desire is completely met. Until the subject of pleasure is completely refined, we should keep choosing the best possible option in front of us. It is childish to think of renouncing desires completely because everything is not perfect. Such an expectation arises due to lack of education about aim of life. For example, I like drinking buttermilk very much, but when I drink buttermilk frequently in winter season then my body becomes stiffer and sometimes I get joint pain. Now, many people may quickly jump to conclusion and say, “look we told you, pleasure creates more pain and therefore they are two sides of same coin”.

Actually, we need to look more deeply. The process of *jnyān* is very delicate and we must not make hasty conclusions. Buttermilk is desirable to me for its taste, but in winter season, it may create some health issues. In that case, I drink it with some other spices, herbs which remove the negative effect of buttermilk without destroying the taste.

There is a solution to every wish and we must look for solutions. It is not wise to keep your wish intact and keep declaring the impossibility of its fulfillment. This will create contradiction and conflict in our life. Trying to stop desires is also impractical and childish. Without any desire life is not possible, movement is not possible and there is no meaning to life. Therefore, we should look for solutions and not try to escape from desiring. Trying to escape from wishing process is also another type of impractical wish actually. Let us take one more example. Assume you relish mangoes very much and you are given 5 kilos of mangoes to eat.

You start eating mangoes and, in the beginning, you are relishing the mangoes very much. After some time, you feel satiated and you do not want to eat more. Since your friends know you love mangoes, let us assume someone strongly insists you to eat more. And the more you eat the more discomfort it causes you. The same mango now becomes the cause of suffering. People begin to say that the same object which was giving pleasure earlier starts to give pain later. Therefore, they immediately conclude “happiness and suffering must be two sides of same coin”.

Let us try to understand whether this is the right conclusion. What happened actually is that there was a time period in which mangoes were giving pleasure. During that time there was a wish for eating mangoes and this created happiness. As the wish faded away, so did the happiness. As there was no more wish for eating mangoes and for some reason mangoes were forcefully eaten, this created suffering. So, these are two separate processes. In one sequence there is a wish for mangoes and in the second sequence there is no wish for mangoes, they were being eaten in compulsion.

This creates a big difference. In one sequence the cause of happiness is eating mangoes as per wish and in the second case the cause of suffering is forced eating with no wish. The cause for happiness and cause for suffering is different. It is nowhere seen that happiness is the cause of suffering and suffering is the cause for happiness. It is nowhere seen in life that they are mutually dependent and one causes the other. Happiness and suffering are outcomes. They are results not causes.

Some people believe that without experiencing suffering we cannot experience happiness. In other words, they are saying suffering is the base for happiness. From the above example you must have understood that such a statement is childish. The fact is that humans experience any subject with the help of sense organs. If the subject is of our interest, then we call it happiness. If the subject is not to our liking and still, we are forced then it is called suffering.

For example, one individual likes milk and another individual does not like milk. If milk is given to both these individuals, then one will experience happiness and the other suffering. From this example, it is evident that suffering is not the base for happiness. The cause for happiness is the experience of that pleasure, which is of individual interest. When we come in contact with a subject of pleasure that is of deep interest to us, then we experience happiness. This happiness that we experience in the present is not because we have experienced suffering in the past. If suffering in the past was truly the cause for happiness in the present, then poor people would have been happiest as they have experienced a lot of suffering in their life. And rich people should have been the most miserable as they have experienced a lot of luxury. But we do not see this in real life and that is why everybody wants to be rich. To experience happiness there is no prerequisite for the experience of suffering. We can directly perceive and experience happiness. The only prerequisite is the capacity to experience the phenomenal world which we all possess from birth.

The *jnyānendriy's* and *anthkaran chatushtay* are the fundamental instruments by which we experience the diversity of this world.

The outcome of one experience is not based or dependent upon other. From a psychological point of view, it is true that after prolonged suffering if we encounter happiness then it seems like a very special, very epic experience. But factually the quality of happiness does not get enhanced post suffering. When we use white chalk on the blackboard, the white gets highlighted on a black screen and the contrast creates visibility.

So due to contrast some experiences may appear more impactful than others. Nevertheless, no human on earth wants suffering. The contrast between experiences can be kept on the positive side by variety in experiences. People do not want the slightest discomfort in their lives.

Thus, every human only wants to experience happiness and not suffering. When I was speaking like this, one man stood up and said, "To understand the significance of happiness, we need to have suffering in our life". I asked this individual, "When you are afflicted with common cold, fever, do you take some remedial measures"? He replied, "Yes, I do treat my common cold and fever." I asked again, "this is just a slight discomfort and still you try to remove the suffering. If you do not treat your cold and make your health worse, then wouldn't you get amplified happiness at the end, according to your theory? Yet, you make arrangements for your treatment or the treatment of your loved ones from the moment you suffer the slightest discomfort".

By this example, he understood that humans want happiness always. He spoke, "That means it only appears that happiness has amplified momentarily but it is not factually amplified. It just appears to us due to contrast. And it is also true that we humans want to remove our slightest suffering, discomfort whenever possible. In real life, many times we are successful also in removing these discomforts from our life. Many times, we are unsuccessful also.

In summary, happiness and suffering are two different events and they have no relationship with each other. If still someone is not willing to accept the above conclusion, then we must investigate the life of that person who proclaims that happiness and suffering are two sides of the same coin. We must check whether this individual is really living according to the principle he vociferously claims as truth of life. If a person really understands that happiness and suffering are two sides of same coin, then he must not give much importance to happiness and must not shy away from suffering. If we observe this individual's life, we must be able to observe that he or she is not working towards any happiness.

If he is living with any motivation, such a claim will fall flat on its face. So, the question arises, can a person really be indifferent to happiness or suffering and still live? If such a thing is possible, then why is he living his life, what for? Without any motivation for happiness and suffering, what is the purpose to exist in this world? From the above discussion it must have been clear that happiness is the ultimate aim of all humans and happiness is possible by a well-developed system. We always want a well-designed system. Without cooperation of each other we cannot create maximum happiness and this cooperation is possible in a well-developed system. In other words, we need such a system which creates a ground for cooperation to take place. Such a system will create scope only for cooperation and not competition. The system that I have designed makes this possible as I will elaborate in the next chapters.

The root cause of materialistic and spiritual problems

You will be surprised to know that economic inequality is the root cause for spiritual problems too. Usually people think that *ādhyātmik* (spiritual) and *bhautik* (materialistic) problems are separate and arise due to different causes. When I discovered or realized the nature of self within, I found this is not true. I found that outer world and inner world are not two disjoint realities. The main cause of inner disharmony is only one and that is economic inequality within society.

What are these spiritual problems, actually? They are nothing but the disturbance of inner peace. For example, we feel trapped in our life and do not experience freedom. We feel inferior. There is unnecessary train of thoughts and if this continues then sooner or later the chain of thoughts goes beyond our control. We may enter into depression or experience various negative emotions. We begin to get irritated and get enraged due to slightest discomfort. We may not able to execute any activity properly and then uncontrollably express our frustration. We begin to lose emotional control over ourselves. We feel anxiety about our future. Also, it would appear as if we are living in the past due to various unresolved insecurities. We develop obsessions and negative habit patterns. We begin to misbehave with other people fearing that they want to harm us. Life becomes very unsettled. Some people even become mad or psychologically unstable. Either they are put in mental hospital or they commit suicide. We remain sad and others feel sad because of us. Such a state of affairs continues as our life progresses. All these are spiritual problems actually.

If you think spiritual problems are different than the ones I mentioned above then I would be interested to know what kind of inner problems you have faced in life, which is not connected with the world outside? If we look more deeply then it will become clear that our inner peace is getting disturbed only when things are not happening according to our wish in the outside world. And all of us know that the cause for disturbance and unrest inside us is due to various insecurities and fears that prevail in the outside world. We have already discussed sufficiently that the disturbance, violence and environment of fear in outside world is due to unjust system.

When our wish is not fulfilled then we all try to acquire the comforts of life by hook or crook. We become aggressive and try to snatch things from others. Only few people are called successful who claim ownership over maximum resources. The masses remain deprived. Those who become successful in acquiring the luxuries by competing also do not enjoy as they are aware that someone else can also snatch it away from them

at any moment. Those who failed to claim ownership over resources keep trying to acquire those resources. In this way, society always remains in a state of fear. Thus, we always remain in stress, fear and due to this inner peace remains violated. Thus, we begin to conclude wrongly that such a state of affairs is inevitable reality of life.

From time immemorial we have been listening from various traditions that this world is a place of suffering, this is not our permanent home and we are here for a brief moment. They speak "Our real home filled with heavenly bliss is beyond this mortal existence for which we should persevere throughout our life. We should do all our duties for this goal. Enjoying comforts, luxuries and hobbies is the aim of lesser mortals and ignorant men." This is what we teach our kids too.

We sometimes unknowingly teach them to ignore enjoyment and live a hard-disciplined life, a life of sacrifice for a higher purpose. This creates confusion inside them and unknowingly we ruin their childhood. The children are fed the idea of heroism and they think of becoming someone more special than others. The children think aim of life is to become a hero but again they get confused between two types of heroes. On one hand they see their parents harp about successful business leaders, scientists, inventors who create more luxuries for mankind and on the other hand the same parents venerate the *sādhus*, *fakirs* who seem indifferent to the *moh māya* of the world.

On further prodding the kids are told that this earth is our temporary home and glory lies in attaining god's grace, true bliss, heaven, *Jannat* beyond this physical plane. If the kids ask further about this seemingly opposite goal then they are asked to follow the tradition, experience truth themselves and not ask too many questions. Such conflicting and half-baked conclusions form the basis of our children's education. According to me such education creates a confused personality with many inner conflicts.

Some of these confused personalities may grow up to become aggressive men and women etc.

They will either spew out venom or try to destroy other human beings thinking that they are doing a great service by eliminating evil as per their own half-baked conclusion.

A lot of our time and effort is then spent in fighting this menace in the world to secure ourselves. Such a vicious circle ensues because of which humanity experiences constant unrest and anxiety. This makes us conclude that there is no way out and we feel trapped. Then we start to aspire for a state of liberation, although such a state cannot be explained, substantiated and has no basis in our personal life experience but still seems alluring. Actually, we want to go away from this world because of the violence, deprivation in it and the promise of a blissful existence elsewhere. This further distances us from seeking solution for life here in this world and this creates further hopelessness.

When wishes of a human remain unfulfilled due to problems in the world outside how can a human being remain peaceful, blissful inside? Why would a human being not feel jealous, anger etc.? Why he wouldn't become violent? Why he wouldn't hurt others or create fear? Why he wouldn't compete? Why he wouldn't worry about future? Why he wouldn't conceive malicious plans? Why he will not lie? How can he behave decently? In summary how can he live in peace and let others live in peace. Ultimately all humans want to fulfill their wish.

It is not sufficient just to write the word "justice" in constitution. To establish justice, we have to make many formulations by which conflict disappears from human society and justice is actually visible on the ground. Thus, justice should become a reality in our life and not just a guideline in constitution. Many people wish to reach moon, but can we go there without a practical plan? We all know this is not possible. In the same way we must investigate the practicality of our theories. Justice is not delivered simply by formulating a constitution that outlines the intent for justice. Justice needs well thought out framework by which it can be realized. If the policies are correct, based on a deep understanding of human nature, then justice will appear otherwise not.

Justice is synonymous with economic equality. Economic equality is the basis for other types of equality. If we do not bring economic equality in society, then I do not see any other way to attain other types of equality. In such a case exploitation is inevitable. If economic equality is present, then everyone can live the life of their wish and then it will be justice. If anyone has any other better plan, better philosophy for humankind, then please have a dialogue with me so that we can work together. I will join you if your solution is found to be more practical and if you feel the proposed solution in this book holds greater promise then please join me and support us according to your own capacity. We are waiting for you.

5.The philosophical base

In this chapter I will describe the fundamentals upon which the proposed system is based. Understanding these fundamentals will help you understand why the system is designed the way it is. Every system is based upon a view of life; this chapter briefly describes the philosophical premise upon which the new system stands.

The fundamental principles upon which system is based

On this entire earth, wherever we look, we see that ultimately all beings on earth want happiness in every condition. Whether we look in nature or in culture, in both places we see all beings moving towards happiness. All beings are seen making efforts for happiness. Fundamentally, drive for happiness is the cause of their movement. This same principle you can see operating in natural world. Although in case of plants-trees the sensitivity is minimal, as they are in vegetative state of consciousness and are totally natural. Nevertheless, we can observe that all movement is to thrive. Therefore, the main cause or motive of this creation is “everyone attains their desired happiness’s all the time”. Apart from this no other cause or motive appears in front of us. In every condition, I could observe and understand that happiness is the target of every being. You too must be seeing this same principle in operation. I see this as the fundamental cause of existence. So, we can list this as a fact, as a truth.

While designing a system, we have to keep this fact into consideration, that our every step in every condition only creates happiness for all beings. It should be remembered that after this system is established and if still unhappiness or suffering remains, then we should understand that there is still some fault in the designed system. And therefore, foremost the system should be examined in such a case. Only after the identification and correction of the root cause should one engage in other pursuits.

So, the first truth we can establish is that everybody seeks his or her happiness always. The other thing is that on our planet earth if we take just the human species then we are in billions and one human differs from another human in one way or another. Similarly, if we look at the world (sentient or lifeless, movable or immovable) then we will see variety and differences everywhere. There are differences in nature, differences in touch, differences in color and shape, differences in taste, differences in scent. Now all these were natural differences. After these arise cultural differences which we create on our own. We can see how diversity exists in such great multitude. **So, the second truth we can establish is that we are many and with differences**.

Thirdly, amidst all these differences there is one more truth and that is we are all just different forms of the same *tattw*. Even science also accepts that the universe, including us, is made up of energy. We are all made up of the same *tattw* and we are all related to each other in the way beads of one necklace are related to each other. We all live under the same sky and breathe within the same atmosphere. We all get heat from the same sun. We all get water from the same ocean. We all live on the same earth. We all live in the same natural system. So, you can see in different ways how we are all related to each other. If some imbalance happens to any of the elements (*ākāsh, wāyu, agni, jal, prithwi*) then our destruction is inevitable. This is because our body is also made up of these five elements and remains in existence on the basis of these five elements. Any disturbance in any of these five elements is sufficient to cause our destruction.

If we look scientifically and philosophically then we come to the conclusion that it is one primordial element or *param tattw* that has eventually become this entire world. If we compare this world to a big tree then we are all different branches, leaves, flowers and seeds of that tree but connected to each other in one way or the other. And if we look at the base we can say we are actually one. From this example, it must be clear that at the base we are all one and at the top, we are all different.

So, if at the base we are all one, then our root wish must be the same. It cannot be two and it has been already determined earlier that the root wish is to always remain happy. **In this way, the third truth is that at the root we are all one and it is one *tattw* that has attained this diversity, this multitude**. It is just like a seed has become the entire tree. *Brahma* has become the *brahmānd*. Creator has metamorphosed into creation. The seed (*brahma*) has become the tree (*brahmānd*) which is now bearing many seeds in the form of human beings. (See Fig. 10)

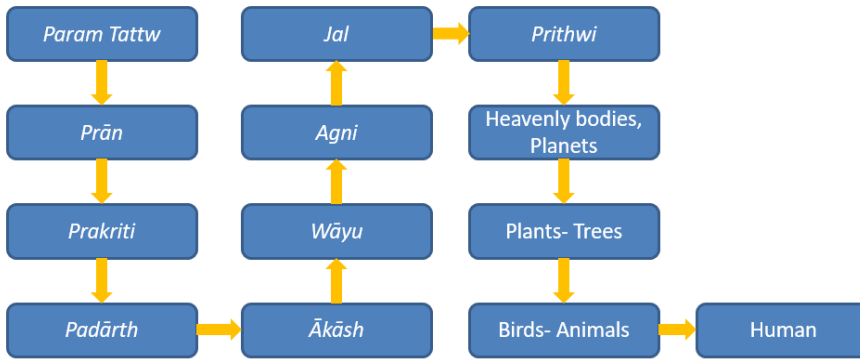


Fig.11 – The sequence from Param Tattw to human

The fourth truth is that, since we are in multitude and we are all different, our happiness's and the factors for those happiness's are also different. This implies it is not necessary that the same subject will give equal happiness to everybody. Some people can even feel suffering from that subject. It is also possible that with a subject we can feel happiness at a given point of time and suffering at another point of time. In summary, if our life proceeds according to our wish and if this proceeding is not opposed to nature, then we experience happiness. Otherwise, if the movement is against our wish and opposite to nature then it will create suffering. **So, we can conclude that our happiness is dependent upon these two factors, the proceeding in life should be according to our wish and according to nature**. From the above discussion, some fundamental principles have emerged.

First is that we are all one. Second is we all are many and with differences. We are all one at the root and diverse at the top. The third is that everybody seeks his or her happiness always and happiness arises when we live according to our wish and according to nature. Fourth is that the factors for happiness's are unique to everybody. So, you can understand that I have designed the new system based on these fundamental principles.

Categories of happiness

In order to understand the proposed system, we have to understand the nature of human very deeply. We have to understand what happiness means for different humans and how many types of joys exist in human life. We have to understand how these joys are availed by different types of humans. All those experiences in our life by which we feel pleasure, joy and which are not against nature, will be termed as happiness's. For the sake of understanding, we will categorize these joys.

1. The joy of learning (*jnyān*)
2. The joy of action (*karm*)
3. The joy of consuming (*bhog*)
4. The joy of resting (*vishrām*)

The joy of *jnyān* means the happiness we derive from all the learning, reading and training that we are interested in throughout our life. The joy of *karm* means the happiness we derive by working in employment of our interest as per our potential. Apart from this, any other act that we wish to do on the family front or personal front and which does not create an imbalance in nature, would also be termed as *karm*. The joy of *bhog* is the happiness we derive by enjoying the available products and services of our interest at any given moment. This includes various types of games that we wish to play or watch somebody else playing. This also includes the enjoyment of various types of music and dance etc. The joy of rest or *vishrām* means the happiness we derive by sufficient

peaceful and undisturbed rest while living in a well-designed system. After a day's work, or whenever we feel tired, we wish to take rest by deep sleep or may wish to lie down and experience the dream world. This would be possible only in sleep and this is termed as the joy of resting. These are the four types of joys mainly and to understand these further we will categorize them from a different point of view. This happiness's can be categorized as:

1. Individual Happiness
2. Family Happiness
3. Social Happiness
4. Universal Happiness

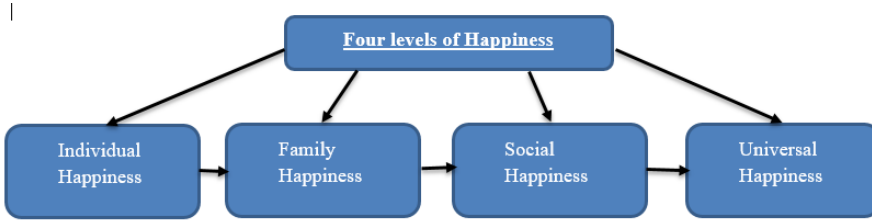


Fig.12

Individual Happiness

Individual happiness means the joys that are related to a being's individual life, individual choices and preferences. For example, what that being likes or dislikes, what he or she likes to eat, the place in which he or she wishes to live, the games he or she wishes to play and watch, the day's routine the individual would like to adopt, the kind of clothes he or she would like to wear , the kind of relationships the individual prefers, what does he or she want to learn, all these wishes which are related to the individual alone and has no concern with other individual is within the purview of individual happiness.

Human is the most conscious being of this planet and if humans begin to live rightly then the systematic settlement of the rest will be easy.

For the settlement of the remaining beings, only human has to derive a culture according to nature. For creating paradise on earth, no one else will come for making this settlement. So, let us understand for one individual human being where does happiness reside. To understand individual happiness more deeply we will make another categorization from a different perspective. Joy can be experienced on four levels by an individual human being. These are at the body level, mind level, emotion level and consciousness level. For the remaining creatures also, we can take it in a similar manner. Although for remaining creatures physical pleasure is relevant. The need for the remaining three types of pleasure remains dormant or minor.

1. Body level happiness
2. Mind level happiness
3. Emotion level happiness
4. Consciousness level happiness

1. Body Level Happiness:

Our body remains in a happy and healthy condition because of good food and physical recreation (*āhār* & *vihār*). All our bodies are made up of principal elements or *tattw's*. These *tattw's* taken according to weather condition and individual constitution through diet or *āhār* keeps our body alive and healthy. So firstly, food should be such that it is delicious, secondly, by eating it no disease or discomfort is caused to the body, thirdly the food should not be stale or rotten but fresh. Such natural rules should be followed regarding diet. If minimum these factors are taken into consideration in our diet, then we can attain body level happiness. Similarly, we can take a decision about physical enjoyment. The right way of sleeping, laying down, sitting, walking, running, lifting weights, doing exercises, taking bath, choosing clothes according to weather conditions, which means by way of *vihār*, by culture the body is kept healthy.

If your exercise, posture, dressing etc. is correct, comfortable and beautiful then it will generate body level happiness.

2. Mind Level Happiness:

Happiness derived at the mind level has a nature of its own, for instance, happiness by imagination and happiness by attaining knowledge. It is due to this power of mind we are termed as humans (*manushy*). When the mind of a human develops then he or she craves for mind level pleasures. Pleasures of all subjects of senses (*vishay bhog*) is termed as mind level happiness. Hearing, touch, sight, taste, smell-these are five subjects of mind. Human begins to gain knowledge of all these subjects through the mental process. By using these five subjects, the mind is utilized for creating various types of imaginations. Now, these five subjects no longer remain limited to the body experience but depending upon how developed mind is, they take a flight of imagination in the inner psychic space (*antar ākāsh*). Then, human starts making an effort to do or create the same in outer space or world. Based on the knowledge from inner space (*antar ākāsh*), the human starts to make changes in the outer space. The natural system now seems less for him. Now he wants to hear the most pleasing words, wants to listen to the most pleasing music. He begins to want the most pleasing touch, wants to wear the most pleasing dresses. All around he wants to see beauty, he wants to see beautiful dance. He wants to taste the nectar of juices, wants to taste delicious dishes. He wants to smell pleasing aromas. In this way from these five subjects based on his interest and knowledge, he wants to derive pleasure from them. Also, when needed he is able to create them as they are not directly available in nature. Based on his knowledge he does many imaginations and creates a variety of these subjects (*vishay bhog*) by a combination of natural elements. He creates various types of recreation and by playing and watching others play he feels joy. Mental happiness is based on these five subjects. Mental happiness will be called right only when, as aforementioned-it is beneficial to the body, mind in all ways and is interesting. Otherwise, it will be called wrong.

3. Emotional Level Happiness:

Emotional happiness is based on relationships. We experience various types of joys from different types of relationships. For example, we have many types of relationships in our life such as parents, grandparents, spouse, children, siblings, cousins, friends, relatives, etc. We experience different relationship pleasures as the flavor of each relationship is different. With whosoever whatever type of relationship we have, if we behave according to the decorum of that relationship then trust is created between each other. This, in turn, creates a feeling of love within us. This love has a joy of its own. When love starts flowering in our life then joy in our life acquires a new dimension and increases manifold. By this love more deepening of relationship starts to take place. Emotional happiness starts to increase. As the span of our relationship with other beings increases, our emotional happiness also increases.

Self-centered, family-centered, society centered and universe centered -these are the four types of relationships that are found in this world. Any person in whichever relationship type goes to whatever depth will experience emotional happiness correspondingly. The happiness from relationship only remains only when it is according to the natural interests of persons, is pleasurable to both sides and not imposed in any way. The happiness remains only if it is not under any apparent or non-apparent compulsion. Such relationships which are formed under any compulsion create slavery, bondage and do not create *moksh*. *Moksh* as explained in FAQ section of this book means a satisfied state of living where desires are continuously getting fulfilled.

It should be left unto people to decide that with whom they want what type of relationship. How deep they want to go in this relationship and for how long they want to keep the relationship. No imposition of any kind should be on anyone. This kind of understanding should be provided within education, so that if one person wishes to come out of a relationship then the other person should gladly accept it.

Otherwise it will create suffering for others and eventually, it will create unhappiness for self. This is because emotional happiness cannot originate in bondage or slavery. In this manner, there should be all round acceptance of all relationships. Only by this the emotional happiness of people can be maintained continuously. In the right system, a successful relationship can be attained very easily. This is because, in the new system, there is ease and availability for desired personalities. One person is not exclusively dependent upon another for their emotional happiness. Individuals will always have many options to choose from in every type of relationship. One individual can make a proposal to the other before beginning a relationship and by mutual acceptance can proceed in forming a relationship.

The difficulty in ending a relationship arises mainly when there is unavailability of any new possibility in life and concerns about social esteem. If the system creates various kinds of dependencies, insecurities, obstructions, or in other words scarcity then it is difficult to let go. The deep emotional turmoil is linked with so many factors other than mutual attraction of each other's personality. Often the person experiencing the anguish is not able to fathom the root cause. In today world many a time's attraction towards other also gets polluted by economic factors. In today's system, the motive for relationship is many times not just attraction towards others personality but various other profits unrelated to pure relationship.

When the system is such that possibilities for happiness are limited and uncertain, we begin to hoard and collect everything. This tendency creeps onto relationships also. We inadvertently try to control others as if they are our property. We try to bind them through various types of ethics and compulsions. We unconsciously behave like boss in the area of relationships too. It becomes very difficult to let go and we start treating people also as material objects and not as beings with individual wishes. By controlling others or getting controlled by others we feel unhappiness because the joy of emotions cannot be realized by any kind of forceful behavior.

We cannot enjoy friendship if one is master and other is slave. This is not possible. In the new system that we are proposing there will be neither economic pressure nor dearth of people with desirable qualities and matching orientations available for relationships. No one will feel alone and left out at any point in time, so people will not feel any need to control others.

Our world exists by the principle of continuous change. Life processes are possible, nature is possible because there is continuous change, continuous movement. Nothing is permanently static in nature. Our wishes are also changing. So, we should keep this in mind and not obstruct the natural change in wishes, goals. We should design our systems, traditions and lifestyle accordingly that accommodates this flow and does not obstruct it anywhere. Our sense organs also get saturated if they are exposed continuously to a fixed subject of pleasure. The sensitivity towards that subject of pleasure drops by continuous involvement. For example, if you are exposed to an aroma for a long period or eating the same food every day then there is diminished sensitivity towards that smell or taste. If we do not alter the subjects of pleasure, the same subjects which used to give tremendous joy earlier will now become the cause of irritation, unhappiness. The same subject of pleasure can make our life hell. So, we should keep altering subjects of pleasure according to the natural flow. In the same way, we should also be very careful in our relationships too to understand whether we ourselves or another person is getting disinterested or saturated. If disinterest has emerged within oneself or the other person and still we continue the engagement by force or compel another person to continue the engagement by some tricks, then we should understand that we are inviting suffering.

4. Consciousness Level Happiness:

To discover something new or understand something that has already been discovered is consciousness level happiness. Broadly speaking when consciousness engages in studying, teaching, self-inquiry, research of outer world, investigation,

examination, observation, etc. then it feels joy. If the subject of study and required tools are made available to support our interest in knowledge experience, then we derive consciousness level happiness. The knowledge experience has great deepness. It is experienced by a deep immersion of soul in the subject of interest and therefore it is also called as soul happiness.

By the above discussion, you would have come to understand that individual happiness is based on both natural and cultural realities. That is why individual happiness is based on truth. The truth is – "One primordial *tattw* by adopting *prakriti* attained this diversity, that too with the motive of experiencing every type of joy". So *prakriti* is the cause of this diversity. Since our bodies are made of this *prakriti* and sustained by *prakriti*, so the basis of individual happiness is *prakriti* or in other words the truth. Truth in this context means nature, natural laws and facts of life. On the basis of this truth, we should construct a system for individual happiness and personality development."

Family Happiness

Now that I have explained the topic of individual happiness, let us try to understand the topic of family happiness. Family happiness's are that happiness's which cannot be generated by individual alone. For experiencing such joy in life, we need association, companionship and togetherness for a significant period with others. When we stay together with someone for long periods then a joy emanates by such togetherness, this is called family happiness. For deriving such joys of life, the requirement of this institution arises.

If we look at the natural world, then we see that almost all creatures stay in their own groups. Considering this natural tendency of beings, we create a cultural system to facilitate this. In the system a small group of people closely involved together in each other's life is called family. The meaning of family is – **It is those two or more than two individuals who in every way can dedicate themselves to each other, who can offer themselves for the other, who**

feel that mine is yours and yours is mine. Such a group of people is called a family. This means there is love between them and they also want to stay together. The children are naturally considered part of the family until they haven't become an adult. If the child wants to separate from the biological parents after growing up a bit, then in such a case the system will take the responsibility of the child in every way. In any case till 25 years of age, the expenses of all children will be borne by the government.

In this way by staying together in a loving way the happiness's that are found is termed as family happiness. All the family related decisions should be based on love, not on the basis of truth. This is because the basic premise of family, the basis of all behavior within a family is love. In this context, the meaning of love is an attraction, adoration towards each other as a result of which the desire to stay together arises.

Social Happiness

Social happiness's are that happiness's which cannot be taken individually or by the means of a family. For deriving such joys of life, we need a big community or mass of people and thus the requirement of forming a society arises. Many families together constitute a society. The word in Hindi for society is *samāj*. Etymologically *samāj* is made up of root '*aj*' and "*sam*" as a prefix. The meaning of '*sam*' is – (proper, whole, unified, perfected) and the meaning of '*aj*' is – (the one who is in movement). Society means those small communities or families who are moving together, driving together, properly in a unified concerted way. They have the same choice or vote. This means when many families come together and form a society then a code of conduct also gets created which is in agreement with all families. Now we can define this more clearly. Many families that believe in a common code of conduct give birth to a society. A place where there is the coexistence of individuals, freedom for the individual, freedom for the family but in a way that no individual feels confined or limited is a society. In this way, we can term people of a town as *samāj* in which they all have agreed to coexist together.

There are many tasks which an individual or family cannot accomplish by themselves such as road construction, transport systems, electricity supply, internet, telecommunications, water supply, technological developments, production of goods and services, construction of buildings, food production, education and research, art and culture, etc. As long these activities are not done we cannot enjoy such pleasures. Such happiness's which are created by a collective concerted effort of a large number of people is social happiness. All the happiness's that are provided by the government to its citizen's fall under the category of social happiness's. On first glance, there are various joys in our life which appear as individual level or family level happiness but they are actually social happiness's because they cannot be created without a government system. In this way, there is an increase in our individual and family happiness's by the presence of social level facilities and services.

The basis for any decision in society should be justice. The basis should not be truth or love. What is justice? Whatever exists from nature and whatever is created by collective human effort, everyone has equal rights upon it. Whatever is for one family, it is for other families too. Only this belief, this basic rule is called justice. Everybody should have equal rights for availing all types of joys. And this should not be just for the sake of speaking. Constitution recognizes some fundamental rights for all its citizens but the ground reality is that there are no equal rights. If this is the case, then there is no justice. While making arrangement for society, justice should be the basis for taking any decision and making any policy or rules.

Universal Happiness

The meaning of universal happiness is that the entire world is in healthy harmony and rhythm. When all the life processes in the universe are in balance then we experience universal happiness. This is only possible when this entire nature is utilized in a way that a state of balance is maintained always and no natural cycle is disturbed. Such balance can only be maintained when there is a central authority at the global level

for decision making and execution. All the decisions that are taken from the global level should be for maintaining harmony in nature, they should be correct and practical for implementation. In other words, we need a world government.

Within this creation, there are four kinds of entity that exist. These are humans, birds-animals, trees-plants and matter. A harmonious balance must exist for all these categories. Imbalance in any one category is sufficient to cause imbalances in another category. Everything here is so much inter-related that if one thing is affected than accordingly others also get affected. This is because one *tattw* itself has become many. Whatever happens to an entity anywhere, the effect reverberates everywhere. So, we can only start with humans first. Human beings must attain balance in their life process and then the balance of the remaining three can be addressed subsequently. This is because the human being is the most conscious entity amongst all these. Humankind shall move towards harmony first and then the rest can be brought under balance. That is why the necessity of philosophical knowledge & scientific knowledge arises. In the absence of such knowledge, we will not be able to create a well-managed system.

It is only knowledge that tells us that by doing a particular act, what effect it will have upon nature. Knowledge tells us whether that effect will be positive or negative. So continuous research should keep taking place in the field of philosophy and science. A system which is based on philosophical knowledge (*jnyān*) and scientific knowledge (*vijnyān*) alone can give us proper direction. Human is the only being on this planet, by his developed knowledge can make this creation heaven or in the absence of it can make this creation a hell.

The management of this entire system depends upon human alone. If he wants he can make everything right and enjoy the pleasures of heaven or he can disturb everything and go through the sufferings of hell. By doing partially right partially wrong, he can have some pleasure and some suffering. Everything depends upon his wish and his actions.

If he wishes he can live like birds-animals in jungles or like civilized people can create a culture. In a good system human can avail all pleasures. This is the main reason for creation to happen in the first place. The decision now rests with humans themselves. To keep the creation in balance many activities need to be done from which we don't get directly anything tangible in return but these actions are very significant for maintaining the balance of nature. Such acts are called virtuous acts or *puny*. Whatever is done by us to make the natural world beautiful and balanced is called virtuous deeds (*puny karm*). So, for the balance of the natural world, *puny* is considered the basis and knowing the *jnyān- vijnyān* utilized for *puny* also has a joy of its own.

Four bases for four types of Happiness

So for four types of happiness, we have found four types of base or criteria. These are:

1. The base of individual happiness is **truth**. This means whosoever person lives his life according to truth will be filled with individual level happiness and because of him, other people will also be inspired for individual happiness. He will not face suffering in the domain of individual matters. Also, no one else will get any individual level unhappiness because of him. And in the right system, this will happen naturally without extra effort. If a person experiences suffering that pertains to individual choices, then we must examine the validity of the truth which he claims to have adopted in life. And if the adopted truth is found to be valid, in that case, we must investigate the individual if he has made some error. We must ascertain if he or she has deviated from truth unknowingly. By understanding truth correctly, he can modify his life and be free from that suffering. For example, if an individual regularly consumes only one food substance in his diet every day, then it gets really boring and distasteful. But if he continues to eat the same substance due to a wrong understanding that he has

acquired then he will cause much harm and unhappiness to himself. So, this would be individual unhappiness. For this, he needs to reinvestigate his understanding of the truth. Somewhere in his life, he has violated the laws of nature because of which undesirable results are emerging. The individual in this example does not know that world exists because it is constantly changing. His own existence is based on change and if he keeps eating the same substance then his senses will get saturated and desensitized to that substance. The body will not receive the necessary nutrition. This is the truth. So, we should include variety of food products in our diet, so that we remain happy and healthy. In this way adherence to truth leads to individual level happiness.

2. The base of family happiness is **love**. When a person lives with another person for a significant time then they experience various kinds of pleasure and joys. The feeling that emanates for doing this cooperation and because of this cooperative relationship is the feeling of love. When two or more than two people want to stay together for experiencing family happiness, then the basis is love. Whenever any conflict emerges between members of the family then love has to be checked along with truth for a proper resolution. This is because any problem can emerge within a family if either truth has been violated or love has ended between them. The matter of truth can be resolved by the right education. If love has completely ended between two people, then there is no other alternative but separation. So, if love exists, some warm feeling exists between two people and they can stay together. Otherwise, they should live separately and move ahead to find a new family or a new partner. In the new system, this will happen naturally with ease. This is because the right education will be there and no one would be dependent on others by virtue of the right system.

Thus, all decisions would be based on the status of love. And the decision is basically about continuing the relationship or not. All that we need to do is to evaluate the status of love between us. In other words, we should check whether there is any inclination left for staying together or not. If any interest remains, then we should stay together otherwise separate. Till love exists, family exists. If love is extinguished, then there is no meaning to continue the relationship. And if we are compelled to stay together then it will create only unhappiness.

3. The basis of social happiness is **Justice**. The meaning of justice is that all the resources that exist in this world belong to everybody equally. In other words, they will be managed by the government for their just distribution amongst citizens. In other words, we can call this equality, fairness, etc. Equity is justice. In societies with a high level of inequality, crime rates are also very high. On the contrary, there is no meaning for people to commit crimes in a society which offers everyone a life of their choice. A life filled with desired facilities and comforts. Therefore, if we wish to attain social happiness then we must reflect upon equality or justice. Everybody's happiness's are maximized in a just society. A society which is based upon a construct of justice, its citizens will be filled with all kinds of joys.

   And due to social happiness's, the family level and individual level joys can sustain. A society in which there is social unrest, family and individual cannot be at peace. Even if we enjoy our private lives for a while, along with it many kinds of anxieties emerge. There is a fear of losing what we have. Thus, people begin to chant that happiness and suffering are two sides of the same coin. The truth is that these are not two sides of the same coin. These are consequences of the ill-designed system and not the result of a just system. When a just system prevails in a society then lives are filled with social happiness and because of that people

cooperate on a social level. If society is created on a just framework, then no particular group will come in conflict with others as social level facilities are for all. Everyone receives the benefit of this social cooperation. Individuals and families never face any unhappiness and remain in joy continuously. And in the right system, this will happen naturally without a struggle on the part of individuals.

4. The basis of Universal happiness is ***puny***. If entire society lives a life according to *puny* they will be filled with universal happiness. They will never have to face any suffering such as natural disaster or calamities. And no entity will suffer due to any imbalance or disturbance. And in the right system, this will happen naturally without a struggle.

All these four types of happiness's are related to each other and affect each other. That is why we need to work on the entire system. Let us now understand these four bases one by one.

Truth:

Truth is that we are all just the expansion of the fundamental *tattw*. Even if we appear many we are all just different beads of a large garland. If we look by ordinary eyes, then it appears I am separate from others and others are separate from me. But if we look by the eye of *jnyān* then this is a half-truth. **The complete truth is that although we are MANY but inherently we are ONE**. For the ordinary eye, we appear many but from the viewpoint of *jnyān*, we appear as one. We are all like that tree which is one in the base and in the branches many.

Our purpose in life is also the same. We all are looking for continuous attainment of desired happiness's. Individual happiness's varies from person to person. Everybody has their own set of likes and dislikes. The tendencies and preferences of every individual are unique. The same subject can give pleasure to someone and suffering to someone else.

It is also possible that for an individual the same subject at a given point of time creates happiness and at another point of time creates suffering.

This existence is a world of phenomena and everything is continuously undergoing a transformation. This is also a truth. All the *jnyān* and *vijnyān* of this nature that has been already discovered and those that will be discovered later, all come under the category of truth. We should never violate these truths otherwise the result will be suffering. When such a scenario of suffering prevails, humans then beg to be free from this the cycle of birth and death. Out of fear from life, they look for a way out, they strive for *mukti*. Such a goal of *mukti* is unrealistic.

We cannot exist and at the same time be without any *gun* (quality). How can one exist in a so called liberation and still speak we are beyond birth and death? Existence, phenomenon and nature are synonymous words. They are just different words for reality. Existence is not possible without movement, transformation, birth –life & death. In reality, we want to attain the joys of life continuously in this world of continuous change. Once all our desires are fulfilled, one spontaneously ceases to be active and enters rest. Thus real *moksh* is to be in a continuous state of happiness. The goal of our life is happiness and that is the final truth. "Whatever is that the same is this". That which was the creator (*brahma*), the same has become this created universe (*brahmānd*).

The one who was lord (*prabhu*) has become all - pervading existence (*vibhu*). That primordial *tattw* is the one who has become this existence. The entire world is made up of that same *tattw*. That one has become this many in order to experience various types of happiness. That creator has become the creation to experience happiness. This is Truth. Starting from fundamental knowledge of life (*jnyān*) till entire scientific knowledge (*vijnyān*), everything is truth.

Love:

The knowledge of truth gives birth to love.

Love is the relationship between one another and this relationship is dependent upon how much attraction one person feels for another. The extent to which the relationship will bring happiness in each other's life will define the scope of the relationship. When we are aware of each other's importance in life, when we cognize that our happiness's are possible with other and not in the absence of other, then attraction arises for another person. This feeling of adoration is nothing but love. When we feel happy by the happiness of other and feel sad by the suffering of others, then it is love. When in love, other person is the center and not the self. The extent of knowledge about the importance of other in our life will determine the depth of love. The deepness in love is determined by the knowledge of others value in his or her life. The positive, pure, gentle and auspicious feelings towards others which are endowed with goodness in heart, these are called true emotions (*sat bhāw*). These create only pleasure for all and not suffering. In common language, this is called love.

On an individual level, there is no other, so there is only self-love. Now let us take an example on the level of family to understand love more deeply. When a husband begins to receive various kinds of joys from wife then he starts feeling love for his wife. He begins to understand that without his wife he cannot receive those joys. He feels a strong attraction or love for her. He begins to understand that without her he cannot get those joys which are possible only from a husband-wife relationship.

Similarly, we can take another example on the social level. It is a bit difficult to experience love on a social level because we are not usually cognizant of the contribution of millions of people who participate to create various kinds of comfort for us. Whosoever understands this contribution he begins to feel love for society. He begins to care for society and feels sad if people suffer. This is because he understands the importance of the millions of people in his life and feels connected with their tribulations and joys. That is why it is said that love emerges within those people who possess true knowledge.

The act of love is cooperation with the other person from the position or perspective of the other. Understanding others need wishes and if they are positive then cooperating for the fulfillment of that. This kind of sensitivity towards others is love. This love can be experienced, only when it takes birth within a person, not before that. When this love will take birth within a person then he will experience it and not before. Just as other experiences also happen when the related phenomenon takes place within. Without others contribution, we can experience very little pleasure in our life and that too with great difficulty. So by the knowledge of this interdependence, love takes birth within a person. He begins to understand that without others he cannot attain complete happiness and begins to understand the importance of others in his life. Thus, he feels love for others. As an analogy, we can say that the relationship between the base of the tree and its branches is love.

Love is the basis for the family to exist. The meaning of family is- two or more than two individuals who want to live together for a long time. The family level happiness arises by staying together for a considerable time and developing a bond. In common understanding, love is the pleasure that we feel when we stay in the company of someone we want to be with. When we continuously want to be in touch with another so that we continue to experience the joys of that relationship, then such an attraction is love. Love lasts until the wish for such joy or interest exists for that other person. This is the general definition of love. As we further understand life, this love deepens. When this love deepens further, self- satisfaction is no longer the only objective but the happiness of other members of the family becomes the objective. Self-love becomes family love. Subsequently, as understanding develops further, the family love transforms into social love. As we proceed further in understanding, love transforms into universal love. So the shift in center indicates deepness of understanding. These are the four planes of love. The first plane is self-love. The second plane is love for family. The third plane is love for society. The fourth plane is love for the entire universe.

The extent of knowledge about our interconnectedness will determine the plane of love. The plane of love will determine the plane of *karm*. The plane of *karm* will determine the scope of outcomes. By this understanding, a personality can be categorized. We can closely observe a person's action and behavior and can determine his orientation, his understanding, his personality, etc.

Justice:

Human in Hindi is called *manushy*- which means the one who has an awake mind. This means the living entity has developed the capacity to think, ponder, comprehend and make decisions. He or she is capable of understanding things in their right sense. By this ability to understand we can realize the truth about justice also. The definition of justice is that everybody receives all that by which he or she finds happiness. To be completely happy is the objective of this life. A system which is able to deliver every citizen their desired happiness's, a system in which they find themselves completely supported to fulfill their goals would be termed as a just system. When this happens for all people, then we can say justice is established in society. Here in this world whatever natural resources exist, everyone has equal rights upon it. How these rights can be provided equally to all requires a well thought out system.

There should be properly outlined criteria within a system for the determination of rights and responsibilities. The base of such a well thought out system is known as justice. When one realizes that happiness's cannot be attained by the effort of a single person or single family then one feels the need of others contribution. Such individual starts wishing that everyone stays collectively together and participate with each other to create a life of beauty. If such wishes arise within a person, then it indicates he has become a society oriented or social person. Such an individual has understood the meaning of society. All this knowledge should be imparted through education so that humans can become civil and social. The basic knowledge and importance of society should be provided

to all humans within 25 years of age during the education period. If someone is unaware of the significance of social framework, unaware of basic policies and rules, then how can we expect that he will abide by those rules.

The need for a government arises from the social plane of human existence. Therefore, the aim of the government is to establish and administer justice. It is only through a government system, jobs can be distributed properly and the rights of individuals can be established. If the government system itself is unjust, if we are not able to bring forth a just framework then we should be prepared to experience suffering. Only by chanting about justice or by writing it in the constitution, justice does not get established in reality. To establish justice, we need to make such legislation that can be made practical in real life, which can become a ground reality, it should have its basis on truth. It should enable everyone to live happily. Everyone should be able to attain their desired amount of knowledge in the chosen field, their desired employment, desired products and services and desired rest. Only this is justice. And if this can be provided to all then it is equality. If the systems, its policies and legislation are based on justice, if the correction is made at the base then the need for a court of law remains minimal. If the requirement of courts of justice is excessive, we should understand that such a society has the most unjust systems prevailing. This is the criteria for examining any system. If people are able to avail all the joys of life, then would they be fighting amongst each other? All the crimes are committed for attainment of pleasures. If the system is well designed, then nobody would feel the need to commit crimes and nobody would go to court. This is all that justice is, actually.

Based on the right knowledge about life understanding develops within human about equality, fairness, balance. Based on this sense of impartiality the complete decision-making power is called true decision-making intellect (*sat buddhi*). It has the qualities of equality, fairness and socialness which create only pleasure for all. In common language *sat buddhi* is called justice.

Puny:

Whenever imbalance happens in the universe, then whatever solution is found to bring it back to a balanced state is called *puny*. When we all live our lives, then there are possibilities that unknowingly our actions create some imbalance in various cycles operating in nature. First of all, we should try to design our systems and products that no natural cycle should get disturbed. Secondly, if this does happen then we should find a solution quickly from the available knowledge. If by some human error unbalance takes place, then immediately right measures are to be taken on different levels to bring nature back into balance. Any type of pollution should not happen in nature and if it happens then very quickly we should mitigate it. Then, we should derive ways by which such pollution does not take place next time. Such solutions that bring nature back into harmony are called *puny*.

For example, if we lead our lives in such a manner that we do not fall sick, so such a life is *puny* based life. If we fall sick and the treatment that we undertake to recover can also be classified in the category of *puny*. Also, for e.g. due to intense heat, if the jungle dries up, grass becomes dry and the birds and animals begin to suffer. So, to eliminate their suffering the government directs a water canal through that area to irrigate that land or the government uses science to make rainfall in that area. This is nothing but *puny*.

Most of these actions are executed from the government level. Only rarely all individuals would be asked to do something necessary for re-establishing this balance. Of course, we should try not to disturb the natural cycles in the first place based on available knowledge but sometimes imbalances do happen and they need to be fixed. So, the basis of universal harmony is *puny*. The complete cooperation based on truth, love and justice is called true actions (*sat karm*). The conduct or behavior is of assistance, generosity and universality. In common language, this is called *puny*. Because of *puny*, the entire nature remains in balance and every entity keeps benefitting from each other and derives pleasure.

Right criterion for judging a system

The world of happiness has many flowers such as truth, love, justice and *puny*. All these flowers of happiness i.e. truth, love, justice and *puny*, flower fully and properly only when there exists a complete system in this world without any lack. In the absence of a complete system, they do not flower. And if somebody forcefully tries to make them flower, then society degenerates even further and a lot of other sufferings are created. When some people try to impose moral standards upon themselves or others, then they unknowingly aggravate suffering. And the family members of such people suffer the most. From outside it may appear that they are honorable personalities, but actually, such effort for greatness is unreal and forced upon. Such a drive for greatness which one tries to attain by stubbornness and rigidity in the name of moral principles only creates suffering for self and others. It creates a personality distanced from reality and is quixotic in nature and actions. It shows that the individual is not understanding how systems work and blindly holding onto some idea of righteousness that has no basis in reality. So, we should remember these flowers of truth, love, justice and *puny* are results of a complete system.

The system that we have adopted will determine the condition of our life. The moral qualities in humans are nothing but the outcome of a good system. If they have not flowered till today, then we must understand that the right system has not come in place. These flowers should be considered as the criteria for checking a system. A system in which these flowers blossom would be considered complete and till they are not blossoming we should keep working on the design of the system. We should stop refining the design only when these outcomes of truth, love, justice and *puny* have fully flowered in society.

By proper research, a person can become aware of the truth and become wise. By the knowledge of the truth, some wise personality creates the design of a new system. By the consent of other humans, this new system is adopted in society. If this system is complete and based on truth, then the right environ-

-ment is created and we attain happiness, peace, satisfaction and *moksh*. In other words, justice is established in society. In a just system, *āchār* (self-conduct) & *wyawhār* (behavior with others) takes place in a smooth manner because of which love takes birth. By the establishment of justice, the birth of *puny* also takes place. One comes to understand that existence is sustained because of the **equilibrium & harmony** in the cycles of this universe. The individual then starts to take care that the balance of this universe is always maintained which is possible only through *puny*. Thus, these four flowers are criteria to evaluate a system. We can look today that these have not fully flowered and thus the present system is inept by looking at results in our life.

Understanding what is consciousness and why it exists?

In this section I will talk about what is consciousness and why it exists. New definition has been given to some of the existing words in order to explain the meaning of consciousness.

It becomes imperative that we understand the word 'consciousness' deeply to understand the proposal of a new system that fulfills the human goal. In this world we can observe non-living and living entities. There is no other known entity which is beyond these two states. Normally we refer to ourselves as conscious entities, alive beings that can make choices and have desires. For example, a live person can speak "I want this car, I am feeling good, I do not like him, give me that, why don't you love me, etc." So, I am going to discuss about this 'I' or 'Me'. We sometimes use the word Soul, spirit, *ātma* also to denote the 'being'. We also use the word "*jiw*" and "*prāni*" to denote the 'being'. *Jiw* means that entity which is alive and experiences life. *Prāni* means that unit which is alive and has life force (*prān*) within it. For example, a deer is a *prāni*. The body of deer is alive. Similarly, human beings are alive and make choices. Unlike rock we feel pain and pleasure as we are alive bodies.

Now the question arises, what is this material and biological existence made up of?

Everything that exists in the world is essentially *ātmtattw*. The entire universe, the entire existence, non- living matter and living beings, are all *ātmtattw*. There is no element in existence that is not *ātma*. *Ātma* can either be in manifest mode (visible state of universe) or in non-manifest mode (folded state of universe) when it chooses to. This ability or quality to choose and accordingly manifest that choice is known as *ichchha* as we will discuss later. If you can understand *ichchha* you will get a sense of what is consciousness. If you can understand *ichchha* you have understood the main key of life.

Ātmtattw can be in both *jar* state and *chetan* state. *Chetan* means conscious state and *jar* means unconscious or material state. Consciousness and matter are two ends of the same spectrum of *ātma*. They are not different but *jar* and *chetan* are expressions of same *ātma* and they are opposite ends of the same gradient. Just as absence of light creates darkness, in the same way absence of *chetan* denotes *jar*. Just as there is a gradient from light to darkness, similarly existence is a gradient of *ātma* from matter to consciousness. Although during normal conversation we use the word *ātma* to denote the spirit (*chetan* aspect) of sentient beings, but as per language *ātma* actually means essence of universe, the fabric of existence. The essence has both these capabilities i.e. *jar* and *chetan*. All these expressions that we see in existence are *ātma*. Just as water can exist in different states such as solid, liquid, gas, *ātma* can express as either *chetan* or *jar*. This is the ultimate reality, ultimate frame. *Jar* entities (matter) and *chetan* entities (living beings) are the only two possibilities in existence.

For the sake of understanding, we will categorize all entities in visible universe as *padārth* (*jar* bodies) and *jiw* (*chetan* bodies). *Jar* means insentient matter. *Jar* means those things which do not display any likes or dislikes. *Jar* are those things in universe which do not have desires. They are unconscious. For example, a piece of rock does not emote and say, “I don’t like it here, please move me there”. *Jar* doesn’t have an ‘I’. *Jar* is incapable of feeling or understanding things.

There are two sub- categories within *jar padārth*. One is *bhautik padārth* (material substance) such as physical space, gases, fire, water, rocks etc. The second sub-category is *jaivik padārth* such as plants and trees, the biological substance. Plants and trees also do not have individual desires and thus are unconscious. They have life force but do not possess individuality and there is absence of wishing faculty. Their movement is according to natural laws or in other words *samshti prān*. *Samshti* means totality, whole, universal. Thus their movement is by universal *prān*. This system of nature is set in place by the primary cause of our universe otherwise known as *ādi tattw* about which we will talk later.

The *padārth* provides the ground for *chetan jiw* to appear in universe. The other aspect of *ātma* is *chetan*. *Chetan* state means active, alive state of body. Here, *chetan* means consciousness. Conscious being directs matter according to desire. You can move a piece of rock because you are *chetan*. Hence, *chetan* means that which can desire (*ichchha*). **The main difference between *jar* and *chetan* is the ability to do *ichchha***. *Chetan* can alter its state by *ichchha* unlike *jar*. *Chetan* has purpose unlike *jar*. The *ichchha* itself is purpose of *chetan*. *Ātma* in this state displays individuality. Hence it has *wyashti prān*. *Wyashti* in Sanskrit means individual. For example, a dog has individuality. Dog has likes and dislikes. Dog will like comfort of a cushion and will move away from pain.

There are two subcategories within *chetan* bodies. One sub-category consists of worms, insects, birds, animals and other creatures. The other subcategory is human beings. The display of desires is minimal in worms-insects, little more developed in birds-animals and highly developed in humans. In case of worms-insects, birds- animals they have natural urges. Natural urges mean pre-defined urges such as hunger, sleep, sex etc. In case of human, there are natural desires as well as cultural desires. Cultural means a wisher has emerged fully who makes his own determinations and not entirely natural. This is because the *anthkaran* of human is awake. His consciousness is fully flowered and has capacity for awareness,

understanding and knowledge. Within humans the faculty of making wishes is of great importance, it is a major aspect about humans. The life of a human is primarily driven by *ichchha*. At the root of all human behavior is *ichchha*. He or she is always involved in working towards the fulfillment of an *ichchha*.

The wishes of human can be very long term. He can make wishes pertaining to entire life, such as I want to live in this kind of house when I grow old, etc. Human can make a big plan or devise a management to fulfill such distant plans. He does this because his faculty for wish is fully awakened and wishing is very strong within him. It is integral nature of fully *chetan* bodies to wish. *Chetan* bodies are active, alive, functioning because they wish. Otherwise why would they be alive? That is why we also say that hope keeps a man alive. This hope is nothing but the possibility that his or her deep wish will get fulfilled one day. Such is the importance of wish. Human can remain with a particular *ichchha* for a long period of time.

The same phenomenon is not usually exhibited in birds-animals to the same degree. The birds- animals have *ichchha* that lasts for a defined span. These are momentary desires such as hunger, shelter etc. If there is rain, they may look for a dry spot. If there is hot weather they look for shade, if it is cold they look for a cave, burrow etc. There is no big planning or thinking involved as the desire is very primitive and natural. That is why they are called instinctive. It is due to nature's laws various species have distinct behavior patterns, the way they make nest, live in burrow, cave etc. Birds & animals do not choose; they move according to instinct. Their desires are not developed enough in a way that requires any *karm* for the fulfillment of those. So, birds and animals don't do *karm*. That is why the faculty of *karm* i.e. *anthkaran* is not fully awakened in birds- animals. Their movement is purely instinctual it is not in the category of *karm*. For any action to be categorized in the category of *karm* requires the presence of a doer (*karta*). A doer is required for the sense of doer-ship.

Birds & animals do not have that level of developed consciousness. They have urges but they are not determiners of their urges and consequent actions. That is why they are subconscious and not fully conscious. Bird-animal species do not have much accumulated knowledge. Their *anthkaran* is not as awake as that of a human being. That is why they are in a subconscious state as if in a dream. Accordingly, their *ichchha* is also of the same quality.

Ichchha arises out of knowledge. You can have wish about something only if you have knowledge about that subject. Any *chetan* body is a gradient from *jar* to *chetan*. For example, our body is made up of *jar tattw* and the body is alive because there is a *chetan tattw* that is interlaced with the material body. *Chetnata* cannot exist independently without *jarta* (material base). Similarly, *jarta* alone cannot not exist in living entities without a conscious base, in order to provide a directional movement.

When we do something to our body, *chetan* aspect feels the impact. In other words, we are alive bodies and that is why outer environment has an impact on our *chetna*. Similarly, we alter the outer environment for comfort because we are *chetan*. The element within a human that wishes is *chetan* as I mentioned earlier that *ātma* in *chetan* state can wish.

What does this *chetan* body wish? *Chetan* body wishes for happiness, to remain in continuous state of *sukh*. You don't need to believe this statement. You can observe your own life and find it out for yourself. According to my finding, activities of all beings are for happiness. It appears all people want to live a life which creates joy in one way or another, a life which has comforts, pleasures and luxuries either for themselves or their loved ones. People want beautiful house, comfortable sofa, soft bed, enjoyable work, comfortable workplace, beautiful life partner, good friends, good medical facilities, high end mobile, laptop, luxurious car, pollution free environment, travel to interesting places, enjoyable rest etc. So, *chetan* body wants enjoyment, comfort, fun.

The fabric of this universe, otherwise known as *ātma* is its own base. *Ātma* does not depend upon any other causation. *Ātma* itself is the ultimate cause. That is why it is also called *param tattw* (ultimate element). The *param tattw* expresses as both *jar* bodies and *chetan* bodies. In the beginning, before creation of universe *param tattw* existed in a unified state without diversity as a single *chetan* body. At this point nothing else existed, there was no other. This is the seed state of universe. The universe that we see now was in a folded state. Even the space remained folded to a point. Before the expansion, our universe existed as a crunched space, otherwise known as the point of singularity. The stage before the emergence of universe can be called as the stage of *ādi tattw*, the first element, the first cause. At this point *ādi tattw* was alive. The *ādi tattw* when transforms into this universe which we now see, then it becomes various expressions such as expanded physical space, gases, stars, water, rock, plants, animals and finally human beings. A world with diversity is created by differentiation of *ādi tattw*. The details about the cosmogenesis of universe is explained in my next book on philosophy.

The primordial element that metamorphosed into this universe has both aspects of *jar* and *chetan*. Our universe existed as a potential in *ādi tattw*. The *ādi tattw* is full consciousness as well as full materialness. The word 'full' here signifies that which establishes limits of all possibilities. The *ādi tattw* is the super-set and there can be no greater consciousness and materialness outside its boundaries and hence it is *ishwar* (Super-being) state. It is a complete frame and nothing ever exists beyond this frame. *Ādi tattw* has a body made up of *sthul* undifferentiated *ākāsh* (space) and has a conscious mind made up of *sukshm* (subtle) and *kāran* (causal) *panch tattw's*. The *ādi tattw* wants to remain in a state of continuous *sukh* as this is the fundamental nature of *chetan*. This is the main reason for creation of universe. The different beings on this planet are made up of the same *ātmtattw* (in different proportions of *jar* and *chetan*) and we all want *sukh*.

Just as water in river, ponds and oceans is same, similarly, the essence within each one of us is same. So, we are same as well as different because we want different types of *sukh*.

Let us try to understand why *ādi tattw* is the ultimate cause or starting point. For example, we can go to sleep or remain awake, but the primary state is wakefulness. The existence of sleep state depends upon the existence of wakefulness. Waking individual can choose to sleep and then awake after rest. Sleeping person cannot choose and hence cannot be the start point. Starting point of the process is therefore state of wakefulness. We can use one more example to explain this subtle truth. If you ask which is first, light or darkness, then the story begins with light. As per language, light is defined as the natural agent that stimulates sight and makes things visible. As per language, darkness is defined as the partial or total absence of light. You can see that the definition of the word darkness itself depends upon the precondition of light. Light does not need a precondition of darkness. Light can be defined on its own. So, the starting point is light. Darkness appears only after light came into existence. These are the only two possibilities in existence and thus light can be called the start. Since existence cannot be absolute nothingness, therefore existence is synonymous with states of *ātma*. Similarly, our story begins with life and not from dead matter. You need to exist first only then you can die. Life can choose to be dead. Dead cannot choose to become alive. Life and death are the only two possibilities for existence. For something to die, life must exist first. Cause can only exist in life not in dead. Absence needs presence first. Presence is the starting point.

Ultimate cause can be attributed to that which is alive. Ultimate cause cannot be that which has no capacity for wish. The fact that we are looking for a cause itself establishes that the causative agent must be capable to alter its own state. By definition only *chetan* can alter its state. Thus, we can establish that start point of universe is an 'alive being' that transformed into this universe. The question may arise whether universe needs a start point and what was before the start?

The answer to this question is very simple. Before the beginning of this visible universe, only *ādi tattw* existed. A universe with diversity existed as a potential in *ādi tattw*. The *ādi tattw* is the ultimate start for universe. Existence is a process. Every process has a start and an end. The cycles in universe take birth and have a starting point. For example, there must have been a start for water to have evaporated from the surface of the earth, rising into the atmosphere, cooling and condensing into rain or snow in clouds and falling again to the surface as precipitation. So as per science water in vapor form must have been the starting point for water cycle to begin. So gaseous state is first and liquid state is later. Similarly, our universe also has a start point.

For the start of our diversified universe, conscious (alive) undifferentiated space needs to exist first. Conscious alive space is *ādi tattw* and its the primary state. The *ādi tattw* transforms itself into this universe with diversity by its own volition. The *ādi tattw* is the embryonic seed state and this universe is the tree. As the seed becomes the tree, the primary seed metamorphoses into the tree and does not remain in the primordial state anymore. The seed becomes tree. *Ishwar* (Super-being) itself becomes the universe with diversity. That is why we say, *brahma* has become the *brahmānd*. Creator has become the creation in order to experience *sukh*. *Sukh* is the prime cause of creation. When we human beings experience *sukh* and completely satisfy ourselves then *ātma* folds back to non-manifest mode. This is the ultimate cycle. In the beginning *ishwar* (Super-being) alone existed, but for deriving various types of *sukh*, *ishwar* wished for a universe with variety. So, it invested itself to become the universe with variety. It became various substances and finally emerged as variety of human beings to enjoy this world of phenomena. Thus *ādi tattw* became the material universe, plants-trees, birds- animals and finally different humans. You can see a gradual ascension of consciousness from *jar* to *chetan*, from unconscious matter to more developed conscious life. When consciousness fully develops in human, it can again bloom as wisher, chooser, determiner, knower, doer, experiencer, witness etc. These are the qualities of *ādi tattw*.

Till arrival of human, everything moves by predefined natural laws. After arrival of human, the birth of culture takes place. Culture is developed by choice of humans. Their likes and dislikes govern the development of culture. This is because in human the wisher has emerged. The cause for emergence of universe is the same cause we humans are living for and that is happiness. Your direction and the direction of nature cannot be different. Life is movement and only *chetan* is responsible for all movement whether in nature or in culture. The movement of humans is because of individual wishes and movement in nature is according to predefined laws set by *ādi tattw*. The *chetan* seed (*ādi tattw*) metamorphoses into a material universe with diversity and thus various *chetan* bodies appear in a material universe. This is analogous to the emergence of new seeds in a fully grown tree. Thus human beings are the final outcome or final seeds of a fully grown universe.

Now, someone may ask what brings *ātma* to existence? The answer to this is again very simple. If you understand the definition of *ātma*, you will understand that *ātma* has always existed in one state or another. *Ātma* is in fact synonymous with existence. Either *ātma* has existed as a singular *ādi tattw* (alive undifferentiated space) or a diversified material universe (differentiated space with a variety of *chetan* and *jar* bodies). One cannot look for truth beyond reality and *ātma* is the ultimate reality. Reality means existence. All material bodies need physical space for existence. All processes, all movement need an element capable of wish. Therefore, *ādi tattw* is that conscious space.

Space is the ultimate, subtlest physical platform. It is the canvas upon which creation emerges by the process of its own differentiation. The conscious space is the painter that conceives the painting and himself becomes the picture that is this universe with variety. Thus, the *ādi tattw* kick starts its own body into action and differentiates itself into a universe with diverse life forms. The *ādi tattw* is no longer present now, it has transformed into this universe in which various *chetan* bodies live to fulfill their goal. This goal is happiness.

This is the same goal for which *ādi tattw* differentiated. The ultimate explanation or ultimate causative agent that we are looking for resides in the definition of *ātma* which answers all questions about life.

Now the question arises how *chetan* bodies acquires a human personality that exhibits a certain pattern of likes and dislikes. The *shuddh chetan* is the "I" or "self" without any personality. *Shuddh chetan* has no specific set of preferences such as adults normally have. Initially when an infant is born there is no personality but there is pure consciousness. This is *shuddh chetan*. This *shuddh chetan* is different in quality to 'Super-being' as it lacks complete knowledge that the latter possesses. This is so because during the creative process 'Super-being' becomes unconscious and invests itself into its own predesigned program. Eventually consciousness emerges out of material configurations as is already explained in the scientific studies. Hence *shuddh chetan* lacks full knowledge initially. It gains knowledge through life experiences and as culture evolves knowledge is passed down from one generation to the other.

Shuddh chetan resides within as a center, as a seed within a physical body of infant. The body and consciousness are interlaced together in which "I" is the living core and body is the outer material sheath. This seed responds to the environment around it. As the child grows the seed begins to develop and personality begins to emerge.

Let us understand first what personality is. Personality is nothing but a set of likes and dislikes held by 'I'. 'I' is the determiner or chooser. As the 'I' begins to experience the world, it begins to develop affinity, revulsion and indifference for various experiences. Different infants have different qualities of '*shuddh chetan*' due to different seed configurations, thus their likes and dislikes vary. As '*shuddh chetan*' begins to experience life it begins to like or dislike certain types of objects, products, foods, services, relationships, incidents etc. Gradually a list of likes and dislikes begins to form and registers within memory.

As *chetan* keeps storing these experiences as good, bad and neutral in his memory the individuality begins to emerge. The individual wants those experiences again and again which give him happiness and avoids those experiences which create suffering for him. For example, I will not like to burn my hand and will try to stop a person who wants to burn my hand. I would like to repeat those experiences which were enjoyable for me and will not stop others when they want to create that enjoyable experience for me. For example, if someone gives me a good head massage, then I will enjoy if he wishes to repeat it again sometime. Thus, set of likes and dislikes acquire a shape which is known as personality. A set of likes are formed for a certain type of *jnyān, karm, bhog* and set of dislikes are formed for a certain type of *jnyān, karm, bhog*. Personality acquires a frame as life progresses in which 'I' is continuously making choices and experiencing the world. This process continues till the end of our lives.

It is *shuddh chetan* which acquires a personality by holding these likes and dislikes. The child grows, gains life experiences, understanding, knowledge etc. and the *shuddh chetan* ('I") keeps referencing its *chitt* (memory) leading to the development of *ahnkār* (personality). *Ahnkār* means shape of 'I' or shape of *chetan*. It is the lens through which 'I' looks at the world. So, the *shuddh chetan* acquires a frame known as *ahnkār*. This developed frame governs our future determinations and wishes. The *ahnkār* is the knower, doer, experiencer. It is the *ahnkār* which manages the other instruments of *anthkaran* and the *bāhykaran* for the fulfillment of his *ichchha*.

The desires of the personality are not totally fixed. They can change. What is a personality? Personality is nothing but freedom to make wishes and a set of likes and dislikes. *Jar* is fixed but *chetan* is not. The sunrise and sunset have a fixed pattern, but the same cannot be said about humans. If today a person woke up at four a.m. it is not necessary, he will wake up at same time tomorrow. He may wish to wake up at noon or sleep the whole next day. We are free to make wishes, change wishes for our *sukh*.

Wishes are not predetermined by any other agency. You are the determiner of your wishes. You can make wishes according to your knowledge. People keep changing their wishes and like to eat different types of food, wear different clothes, watch different movies etc. within purview of their knowledge. You can choose to drink tea today and choose not to drink tea tomorrow. This is because we are all *chetan* bodies and not *jar* bodies. On the other hand, *jar* has fixed behavior. This is the prime difference between *chetan* and *jar*. That is why *ichchha* is freedom. They are synonymous. If a person is able to make *ichchha* according to his preferences and is able to fulfill those wishes, then he will experience *swatntrata* (freedom). If there is any obstruction to this process of *ichchha* then he will feel *partantrata* (enslaved, bound). He will feel his life is meaningless. This is the real meaning of freedom and slavery.

Thus, whatever we have been discussing about system is essentially for the purposes of fulfilling your wishes. Otherwise you will not experience freedom and meaning in your life. A system is required that can deliver to you what you want by establishing a demand, production and supply system, a system that ensures that you are not forced to experience those things that you don't want in life. An education system that provides the knowledge by which we know how to produce, manufacture, manage, access what has been produced in society, how to live and operate in life etc. This entire endeavor about system is for all personalities to find fulfillment in life because these likes and dislikes are of individual personalities. Individual is at the center of all this.

If people are not happy, then there is no meaning of any system. Individual should receive what he or she wants in life because *chetan* body feels happy by this. Ultimately at the root is the 'Self' which wants to remain in *sukh*.

The 'self' expresses and communicates by a personality. Who he is, is nothing but his frame of likes and dislikes. A personality communicates by language and emotions so that others would understand his wishes and not cause pain to him.

Thus, the system should be designed in such a way that it does not create problem to anybody and enables different personalities to only benefit from each other.

Wishes of an individual change, nevertheless since you have acquired a frame by your own volition, you will not exhibit desires that go beyond you. The wishes have a basis in your personality. For example, a painter will not suddenly act like a scientist inexplicably. Personalities evolve gradually as understanding develops and are pretty stable for long periods of time as the process of knowledge is not sudden. Every human behavior can be explained eventually. At the very root of any behavior is the motive for happiness. So *shuddh chetan* acquires a personality as it moves towards *sukh* and expresses himself in society accordingly. This *shuddh chetan* now becomes, mother, father, son, brother, sister, engineer, artist, scientist, farmer etc. and enjoys these roles and relationships for various types of *sukh*.

Why do two people come together for a relationship? This is because they want to enjoy similar *sukh* and need each other to create or participate in that *sukh*. When two people are in a relationship as a couple, if they want the same things from life, if their likes and dislikes are matching then they will feel good with each other. Their relationship will be deeper only if they are deeply matching in their orientation towards life. The greater the match the more deeply the relationship will be enjoyed because they would be comfortable for each other. If the sensibilities are not matching to a great extent, then it will cause many difficulties in life and relationship will not form because one person will want one type of *sukh* and the other may get *dukh* from it. Now, every individual wants those things which are to his liking and does not want those things which he does not like. In today's system it is not possible that you only get what you like and don't get what you don't like. The existing socio-economic-political systems have not been designed for meeting this goal. This book proposes such a solution by which all citizens will only receive what they like and will not receive what they don't like. You will only receive the *jnyān, karm* and *bhog* which is of your interest and not get

anything which creates discomfort. Thus system proposed in this book is designed for happiness.

Understanding what is happiness and how does it happen?

In Hindi language happiness is known as *sukh*. In the previous section we have already explained that main aim of life is to move towards *sukh* and to go away from *dukh*. **In summary, ultimate aim of life is to be in *sukh* continuously**. Now the question arises how can we define *sukh* and explain this phenomenon? The experience of *jnyān*, *karm* and *bhog* as per desire is known as *sukh*. We feel good by such experience and that is why it is termed happiness. The experience of *jnyān*, *karm* and *bhog* contrary to our desire is known as *dukh*. We do not feel good by such an experience and therefore it is suffering.

What is enjoyment of *jnyān*? For example, you may be interested to know about a movie, food or picnic spot. This type of *jnyān* is associated with *bhog* of interest. Similarly, you may have interest in learning the skills of graphic design, cooking etc. This type of *jnyān* is associated with *karm* of interest. Similarly, there is a type of *jnyān* which is purely for the joy of learning. For example, a scientist is interested in finding about how sub-atomic particles behave, what would happen if we mix two chemicals, how black holes absorb light, knowledge about magnetism etc. This type of *jnyān* is purely for the sake of knowledge. The scientist may not use the technology himself in his personal life but he is happy just by the discovery of knowledge in the field of his interest. For example, as an inventor, Edison made 1,000 unsuccessful attempts at inventing the light bulb. When a reporter asked, "How did it feel to fail 1,000 times?" Edison replied, "I didn't fail 1,000 times. The light bulb was an invention with 1,000 steps." It is very clear that Edison was enjoying the process of discovery, the process of *jnyān*. In this experience the context of pleasure is knowledge or the pleasure of discovery.

Similarly, when we do *karm* of our interest, purely for the joy of action then it is enjoyment of *karm*. In such a case the

context of pleasure is activity itself. For example, we may enjoy cooking for others, even though we may not eat the food ourselves or get any other benefit. *Karm* is essentially used to denote that activity which results in a fruit that goes to others and is not just for self. It is that action which has relevance for others. It is an economic activity or in other words chosen employment with social significance. For example, you can sing for others and you can sing for self. If you are singing for others it is in the category of *karm*, if you are singing for self you are enjoying your own music and hence it is primarily *bhog* for you. Similarly, agriculture, teaching, research, etc. are various types of *karm*. Finally, there is pleasure of *bhog*. We may not be interested in learning about cooking or doing cooking but may feel interested in the cooked food. This is purely joy of *bhog*. All that we undertake for individual pleasure is *bhog*. For example, I can speak with my friend over telephone and the enjoyment that I derive from it is *bhog*.

We may want to repeat the experiences which gave us enjoyment as many times as we want. For example, I may want to eat ice creams every once in a while.

Now let us discuss how the experience of *jnyān*, *karm* and *bhog* takes place within us? What are the instruments involved in this process? To understand this better, one has to understand the design of human. Every healthy human being has functional *anthkaran* and *bāhykaran*. *Anthkaran* literally means inner instruments and *bāhykaran* means outer instruments.

Bāhykaran

***Jnyānendriy's*-Instruments for knowledge-**The body is naturally equipped with certain instruments or organs by which it can receive signals from the outer world. The five instruments for sensing are ear, nose, tongue, skin and eyes. Through these senses we get knowledge about any subject of pleasure. For example, the sensing of sound happens by ears. The sensing of touch happens by skin. The sensing of form happens by eyes. The sensing of taste happens by tongue. The sensing of scent happens by nose.

***Karmendriy's*- Instruments for action-** There are five instruments by which any action is performed. These are hands, feet, mouth, genitals and anus. The hands are for holding or releasing an object, writing etc. By feet we are able to move. By mouth we eat and speak. Excretion is done by anus. Genitals are for reproductive process and sexual pleasures and also for urination etc.

***Anthkaran* - Inner instruments**

Anthkaran has got four instruments

1. Mann (Mind)
2. Buddhi (Intellect)
3. Chitt (Memory)
4. Ahnkār (Ego)

Mann (Mind):

The use of *mann* is to do contemplation on any subject using the help of a language. On the basis of all the authentic facts that are available to us, the instrument of *mann* is used by 'self' to contemplate upon the best use for any subject of pleasure. Mann is used for exploring possibilities with any subject of pleasure. To contemplate upon, to look for new possibilities, to modify the subjects of pleasure etc. is possible by the use of *mann*. To create new imaginations for an existing or new subject of pleasure is also by *mann*. Mann is used to look for possibilities and it is used to come up with opinions on any possibility which seems feasible. Although it may not yet conclusively say whether it will actually happen or not but *mann* presents possibilities based on authentic facts. The possibility can turn out to be practical or impractical both. The possibility can turn out to be real or unreal both.

Buddhi (Intellect): The function of intellect is to make decision. After the contemplative process performed by *mann*, the outcome of which is many possibilities a decision is taken to choose one out of all possibilities which will be acted upon. For every subject, every situation decision is taken by *buddhi*.

Chitt (Memory): The function of memory is to store all the information and decisions within itself. All the contemplation performed by *mann*, all the decisions taken by the *buddhi*, all the wishes made by *ahnkār*, all these get stored in *chitt*. Whatever past knowledge we have, whatever past experiences we have, all these get stored within *chitt*. Depending upon situations, need and wish of a person the memories keep projecting onto the screen of *chitt*.

Ahnkār (Ego): In Sanskrit *aham* means "I". When we add the word *ākār* (shape or form) it becomes *ahnkār*. Which means the shape or form of 'I' is called *ahnkār*. What a personality thinks about self, what he believes himself to be, is his *ahnkār*.

For example – Some think of themselves as farmer, some as artist, some as leader etc. So they get recognized or known because of their *ahnkār*. For instance, if someone considers himself as an eye doctor, so people come to recognize him as an eye doctor. That means, his *aham* is that of a doctor. This *aham* is the one who makes wishes, this *aham* is the doer (*karta*), this *aham* is the consumer (*bhokta*) and this *aham* is the knower (*jnyāta*).

So the *mann* and *buddhi* are primarily responsible for deriving *jnyān*. The *karmendriy* are primarily for executing any *karm*. *Jnyānendriy's* are used in *jnyān*, *karm* and *bhog*. In totality we have four inner instruments as part of *anthkaran* and ten external instruments as part of *bāhykaran* by using which we can live a joyous happy life. It only depends upon us how we put to use these instruments, so that the final result is happiness and joy in our lives.

Let us now find out how it all works. How the start of any knowing process takes place, how the start of any doing process takes place, how the start of any consuming process takes place. As it has been spoken before that the ultimate aim of human being is to derive joy in this world. So, the start takes place from wishing. In the following example we will take an educated individual who has had some experiences in life and understands language, in other words his *anthkaran* is sufficiently developed.

First and foremost, wish is born in *ahnkār*. For example, the wish is to eat a chocolate ice cream. The knowledge of ice cream is already registered in *chitt* by virtue of language and the prior experience of ice cream is also registered in *chitt* as pleasurable, sweet. That is why *ahnkār* or 'self' is now wishing to eat ice-cream. Now how this wish can be fulfilled? *Aham* utilizes *mann* and begins to contemplate upon that subject. Utilizing the instrument of *mann*, the 'self' begins to contemplate how the wish will be fulfilled, where it can be fulfilled etc. For example, it thinks about how much money is needed to buy ice cream. How far the ice cream shop is, will the shop be open at that time etc.

The 'Self' begins to collect all that information relevant to this wish, sequentially puts it together and one by one ponders on all possibilities that can lead to the fulfillment of this wish using the instrument of *mann*. Throughout this process the past memory is also being utilized.

Subsequently the *Aham* using the faculty of intellect processes all the contemplated possibilities and then calculates a decision. The output of *buddhi* is a decision. A decision that out of all the possibilities, which possibility is the most apt or suitable one based on which the wish can be fulfilled.

The *Aham* takes the decision and adopts, accepts or registers it in *chitt* and then engages the *karmendriy* (instruments of action) for execution. The 'self' may give the command to hands and legs to move and reach the ice cream shop and buy the ice cream. Once the ice cream is tasted by utilizing the *jnyānendriy's*, the target is fulfilled. Throughout this process the *anthkaran* and *bāhykaran* coordinate with each other as and when required and repeat the cycle of contemplation, decision, acceptance and execution. It is like course correction till the desired wish is not fulfilled.

So you can see how the start takes place from wishing and end happens by fulfillment of wish. First there is requirement, need, wish or demand and the sequence ends when the demand or need is fulfilled. In the same way in the external world also the entire process works by the same principle of

demand and supply. The sequence starts from demand and sequence ends by supply. From demand till supply the *anthkaran* and *bāhykaran* are used. This is the only reason why all these instruments have come into existence. In other words, the reason is for *sukh*.

Introduction to *vishay bhog* (subjects of pleasure)

This entire creation is made up of five elements or five *tattw's* i.e. *ākāsh, wāyu, agni, jal* and *prithwi*. Human has got five *jnyānendriy's* (sense organs) generated from these very five principal elements. By the medium of these five *indriy's* human is able to enjoy the five types of *bhog*.

Basically, we can categorize all subjects of pleasure into five categories:

Word/Sound-*ākāsh*-The source of this subject of pleasure is *ākāsh tattw*. In this category all types of sounds are there. For example, language, music and various other types of sounds and vibrations such as those of animals, metals etc. The enjoyment is by listening or hearing pleasant sounds.

Touch/Feel-*Wāyu*-The source of this subject of pleasure is *wāyu tattw*. By touch of skin this pleasure is taken. More specifically hands play a big role in taking this pleasure. From softness to hardness, all range of touch come within this subject of pleasure. The enjoyment in this category is touching and feeling various sensitive touches.

See/Vision-*agni*-The source of this subject of pleasure is *agni tattw*. This is absorbed by the medium of eyes. Shape and colour are the aspects by which this pleasure is experienced. For example, colour and shape of any object. The enjoyment in this category is beauty.

Taste/Flavour-*Jal*- The source of this subject of pleasure is *jal tattw*. This is absorbed by the medium of tongue. Six types of juices fall in this category which produces all tastes. The enjoyment in this category is by taste. For example, all types of dishes, food products and drinks.

Smell/Scent-*Prithwi*-The source of this subject of pleasure is prithwi tattw. This is absorbed by the medium of nose. The enjoyment in this category is by smelling pleasant scents and aromas. For example, all types of pleasing scents, perfumes, aromas, odours, fragrances.

You can see by now that in every *bhog* (subject of pleasure-product, natural or man-made) of this world, these five elements are present in greater or lesser degree and it depends upon the *bhokta* (consumer) as to what pleasure he wishes to derive from any *bhog*. For instance, if he takes a fruit, then he can look at its beautiful shape and color or may like to smell its aromatic scent, savor its nectars and tastes or may like to feel its pleasing touch etc.

Now the question arises why we need *vishay bhog* in our life. What is the significance of *vishay bhog*? If we observe deeply then we come to know that from these *bhog* we come to acquire five types of *sukh*. Secondly, they help in maintaining the body and keeping it healthy and alive because of which our existence continues to be in this world. This is so because our own body is made up of these five elements which get replenished by the taking these pleasures. To keep the body in healthy and good condition, we need to consume these *bhog*. The source of all the joy in this world is these *vishay bhog*. So, you must have understood that the main purpose, main objective is *sukh* which is derived by consumption of *vishay bhog*.

How to relate with Subjects of Pleasure

It has been explained earlier that without *vishay bhog*, *sukh* in life is not possible. Also, *dukh* is not possible without *vishay bhog*. But joy essentially depends upon how we are consuming or relating with subjects of pleasure. If we are properly able to relate with subjects of pleasure then it creates happiness, if not then it results in suffering. That is why let us try to understand how to relate with subjects of pleasure.

To understand this, we need to understand the origin of *Indriy's* (senses) and genesis of subjects of pleasure.

Every atom of this creation is always in movement. Because of this movement the existence of all *vishay bhog* (subjects) and *jnyānendriy's* (5 senses) exists. If somehow, we stop this movement then everything will collapse. Neither any subject will exist nor any sense to perceive it. It is because of this aspect i.e. movement, a particular subject cannot make the individual feel a continuous state of pleasure or euphoria through senses. This is an inherent design of creation. That is why there is a continuous need to change subjects of pleasure. For example, if you eat one type of vegetable continuously then it will start to become suffering. That is why in the correct time interval one should make changes from one food product to second, from second to third and so on. This is because our senses come to a point of saturation with one subject of pleasure. They become even. The same heightened sensitivity does not remain after some time as the senses get saturated. The same taste can't be enjoyed any further for that period. If we continue to consume, even when it is not giving us any taste or enjoyment then it becomes a cause of suffering. This same example can be applied to all other subjects of pleasure. If we don't shift the subject of pleasure when it has started to peak downwards, then definitely it will become cause of suffering. This is inevitable.

So, we should remain engaged with a subject of pleasure till it is pleasurable and is generating satisfaction, till there is an urge of having more. The moment it becomes saturated within us, then spontaneously we should make a shift to next most interesting subject of pleasure. When in future when interest again arises for the first subject of pleasure, then again consume the first one. If we use the subjects of pleasure in this way, then never we will feel bored or unhappy and will always be in a constant state of joy. There will not be unhappiness caused in your life because of *vishay bhog*. Also, please do not take pledges where you decide to abstain or excessively fast without consulting a medical expert. For example, I will only take milk my entire life, I will eat only once in two days, I will eat only fruits my entire life etc. This kind of oath create reasons for suffering to come into your life.

So now that we know what happiness is, question arises how we can avail continuous *sukh*. How can this ultimate target of life be met? This is possible only by a well-designed system of human coexistence. Any system that enables desired *jnyān*, desired *karm* and desired *bhog* to reach us without any hurdles, without causing suffering to others can be called as the ideal system. The economics in such a system would be ideal economics, the education system in such a system would be ideal, the political model and administrative system too would be ideal. Thus, only system creates the possibility for continuous *sukh*.

6.The fundamentals of a system

In the previous chapter I described the philosophical premise upon which the proposed system is based. In this chapter I will describe why we require a government, objectives of government, various models of governance and foundations of any system. I will also describe the real meaning of democracy and freedom. To begin with let us first understand the meaning of natural and cultural.

The meaning of *prākritik*

The meaning of natural (*prākritik*) is – 'the creation which is before our birth which means the entire natural world'. This natural world has not been created by humans and existed before humans arrived on earth. For example, the river Ganges is a natural river. So, we will call it *prākritik*. The canal which humans made to divert the water of Ganges is man-made and not natural. If it has been made properly and well-designed it will be called *sānskritik*.

The meaning of *sānskritik*

The creation which is by human and which is well thought beforehand and is based on *jnyān* and *vijnyān* is culture (*sanskriti*). These are human creations which are not available in nature in that form and have been made for everyone's comfort and pleasure. For e.g., we consume natural wheat by a process which is well thought out. We grow wheat, then make flour out of it in a mill and then eventually make bread or some other dish from it. Having such a pleasure would be called *sānskritik*. In nature, substances are in raw form, many of which cannot be used directly, except for some food substances. For the rest of our needs we have to derive raw material from nature and use it to make products according to our expertise. So, in real sense human cannot experience luxury just by way of nature. Even if he tries, he can live a life which is more animal-like, in which there are minimal pleasures.

Thus, no developed human would like to live like that. Although still if any human wants to live a life totally by way of nature, he can go and live in jungle as nature is always available and we don't need to do anything separately for that. But for those who want to live by way of culture, for them, a cultural system must exist. Both types of systems must exist so that whosoever wants to live to whichever degree in nature and culture can live by his free will. The natural system is already there, now we only need to create a cultural system.

The four pillars of a system

To provide a good life to its citizens a state needs four pillars or foundations.

1. Resources (*sansādhan*)

2. Culture (*sanskriti*)

3. Civilization (*sabhyta*)

4. Established Truth (*siddhānt*)

Resources are anyways present naturally in the world. All beings have equal rights upon it. For the maintenance of physical body food, clothes, accommodation, etc. are needed equally by everybody. So, the availability of resources for every citizen is the first pillar.

We also need a culture which means we need *jnyān* and *vijnyān* by which individual personalities are formed. We cannot expect from an uneducated man to live by a well-developed social system especially when he has not been provided any knowledge about it. Earlier we have described how we are all dependent upon each other for a life of happiness and comfort. We cannot live a happy life on our own. To educate a person about the basic understanding of life we need the right education system which is universal and has the same yardstick everywhere. The education should clarify topics such as what is life, why life exists, how to live, how to interact with different people in society etc. So, the main aim of education is to bring out a clear, well defined and functioning personality, as per adopted *sanskriti*.

Right education is the basis upon which people are easily able to cooperate with each other. It is not that some humans are bad and we have to reform them through education. Naturally, all humans are born with no evil tendencies. All are good. The only aim of education is to make the children aware of the basic code of conduct by which he or she can function in society. For example, if we do not teach children the rules and regulations of walking on a road, then the child will not know how to use a road. Due to this, he may get injured or others may get injured or inconvenienced. Education will teach the child the traffic rules and also make him or her practice that. Education is not for reforming anybody but for providing useful knowledge for an enjoyable life. In this way making the child aware of the system and its rules and regulations is the aim of education. The education also familiarizes the child with useful *jnyān* and *vijnyān* as per need. No individual is bad by nature. Those who appear to be bad now are also because of the wrong system in place today. If we eat bad food then we become sick, similarly by living in a deficient system personality becomes ill. As the right system is established, these unhealthy personalities will become spontaneously healthy. So, culture is the second pillar.

When resources are with everybody and culture is present then there arises civilization. Civilization means that there exists a system by which we are able to enjoy individual, family and social level happiness's of life in a very civilized, cooperative way. We are able to do proper civilized behavior with each other and are able to execute one's duties with ease. Here civilized means living according to the rules and regulations of society. Without civilization, the bigger and grander social level possibilities cannot be achieved. Without civilization, we will only remain limited to a primitive way of life such as foraging, hunting and primitive agriculture. To go beyond the primitive way, the pleasures depend upon civilization. How we should behave with our self, our family, our society and the natural world is determined by civilization. Behavior is the base of any civilization. Culture only imparts education. Civilization is the overall system in which all these interactions take place.

If society is not based on a just system and well-developed system then interactions between people will not be smooth, even though culturally we would know what is good for everyone. For example, even if we know we should speak the truth, if the right system is not there then it will be difficult to speak the truth. Civilization enables the culture to develop. It is the third pillar of the system.

And finally, there are established truths. The meaning of established truth is that which has been proven to be absolutely valid, concluded and we all live according to that knowledge. The base of our resources, our culture and our civilization is knowledge of truth or reality. A culture based on *jnyān* and *vijnyān* can only be called as true culture or *sanskriti*. It has been put forth even by contemporary science that the diversity that we see in the world is the expansion of one starting point. One *tattw* ultimately became this entire manifestation. Another truth of life is that we all long for continuous happiness. So, the conclusion is that we have come from the same source and we all have one goal which is to remain in a state of joy. We should make this truth as the base of our system. Established truth forms the fourth pillar of a system.

If some other people have a different version of truth, then all of them are invited for dialogue to the global dialogue platform described earlier. If after a diligent conversation, according to rules of dialogue, it is proven that the above truth is not valid then I will immediately renounce my version of the truth. I will adopt that truth which has been validated in the process of dialogue and in which there is no logical fallacy amongst all versions. On the other hand, if my version is validated as truth, then you too should try to accept it.

Now let us understand which tasks the government will accomplish for citizens and how they will go about it.

Why do we require a government?

In our life there are four types of activities which are mentioned below:

1. Individual-level activities

2. Family level activities

3. Social level activities

4. Universal level activities

A human accomplishes tasks of individual level and family level on his own. For example, daily chores, marriage, having a child, maintaining a family, making a house, etc. Even these tasks he cannot do it nicely without the support of the government, but still, he does manage to do it somehow. You might have seen this happening in villages where the reach of government is minimal. The people in such places are more or less self-reliant. The social level facilities are minimal there and whatever that exists is also because of the village community. Otherwise, that too would not exist.

So, for the remaining two activities (social level and universal level), the need for a public organization is a must, which we call government. For example, providing education, employment- (agricultural, industrial, administrative, leadership) and social facilities – (housing, electricity, water, transport, telecommunications, postal services, etc.) and protection (judicial services, hospitals, emergency services, insurance, etc.).

These activities one cannot execute on an individual or family level. Therefore, for executing social and universal level activities in a proper organized way an institution called government is formed. After the formation of the government, leadership makes policies for these activities. And administration executes these activities according to those policies. These activities of government are mentioned below:

1. Education and training
2. Employment
3. Public facilities and amenities
4. Protection

The objectives of government

A government must accomplish all the below mentioned social objectives and make it available free of cost for everyone.

1. **Education:** Education for children of all the citizens up to 25 years of age on an individual basis for the development of potential (*wariyta*) for employment. Education will develop qualification, capability, talent and skill of an individual as per interest. A program which is useful for every type of individual and complete, addressing general education as well as employment specific education and training.
2. **Employment:** Employment for all citizens between age 25-50 on the basis of potential and interest. Apart from that provide a rich quality life to all citizens.
3. **Public facilities & amenities:** All types of public facilities and amenities for all citizens of the nation. The government shall distribute these facilities equitably per township. These include facilities such as residential land, road, electricity, water, postal service, radio, transportation, park, stadium, library, health clubs, etc.
4. **Protection:** Complete protection for all the citizens by way of public services such as health and medical facilities, assistance and support, security and judiciary. The protection offered is w.r.t each category of resource. Four categories exist in the universe i.e. matter, (trees & plants), (birds & animals) and human beings. Human life is secured with the proper management of each of these categories.

Models of Governance

In this world, there can be only four models of governance

1. Individual-based rule (Tribal leader)
2. Family or dynasty-based rule (Monarch of a dynasty)

3. Political party-based rule (Elected head of a political party)
4. People based rule (World Council of leaders)

The **individual-based rule** means the system functions according to the dictates of one person. In such a case if the individual is humane then the system is somewhat good but if the individual is self- oriented and inhumane then he creates hell for others. In earlier times, mostly the governance in small tribes was individual oriented. When one leader would become little weak then someone else would overpower him and occupy his position. Mostly physical power and skills established the eligibility for becoming a ruler. In such primitive human existence education is not of prime importance and therefore the development of *jnyān* and *vijnyān* is minimal. The decision on any topic is established on the premise of physical power. The life of people is dependent upon hunting, foraging and some cultivation. There is no market. Life is filled with various kinds of threats. The mortality rate is also high. There is not much comfort and luxury in life. In a way, human life is very primitive and is very natural. There are very little traces of culture in it.

In **family-based rule or dynastic rule** members of one family continue to remain, king or queen, till some other dynasty replaces them by force. The result of such a rule is also very similar to individual based rule, though slightly better. There is some scope of generosity because the king would like to maintain his positive image so that his subjects do not resist his rule and keep accepting him naturally. Those who are involved in the administration and higher classes begin to receive training and education so that the kingdom runs smoothly. The administrative territory is bigger which can be managed only by a system, by rules and laws. Markets and currency come into existence. So slight development of human culture takes place by virtue of a system of administration. Development is held synonymous with the growth of the market in such a rule. People start to become oriented towards subjects of pleasure and luxury.

The level of security in people's lives also improves. Social level facilities and amenities start to emerge such as roads, transportation, etc. Human life begins to rise above nature and culture begins to develop. People start to become more imaginative and develop in thinking capacity. A class of thinkers begins to emerge and they begin to propound theories of democracy. Gradually political party-based systems begin to emerge.

In the **party-based rule**, several political parties emerge and any one party comes to power by the mandate of people. In most nations representative democracy exists in which many political parties contest elections. So essentially it is *dal tantr* and in name only it is termed people's system – *lok tantr*. Sometimes we get disillusioned and subscribe to the belief that party based rule is equal to people's rule or real democracy. But this is not true. Amongst many parties, one party controls governance. Earlier any one person as a king would rule, now many people come together, form a party and then try to run the governance system according to them. Yes, in every 5 years definitely the system acts as a democracy during the time of elections while giving votes, rest of the time there is nothing like democracy. Although in such a system mass population is no longer subjects of a king but acquire the designation of citizens but the reign moves from dynasties unto the hands of political parties.

If we observe carefully we will notice the same two things inherent in the political rule as it is in the dynastic rule. Every political party has few leaders who drive the party decisions and secondly, leaders reach a position of supremacy by developing political clout or by dynastic influence. The masses elect a political party to power hence the parties cannot openly do things which are against the interest of the masses. Due to various insecurities, they adopt all kinds of right or wrong means to weaken their opposition and strengthen their own hold over masses. These political parties fight between each other to come to power. One party makes all kind of efforts to show the other party in a bad light. In individual and dynastic rule, the common citizens do not get many facilities of life.

Whatever may be, this multi-party system has brought us in far developed condition than autocratic systems. When the government is formed through an electoral process then relatively the condition of life improves due to competition between political parties. So definitely it is far better than previous models. Relatively the comforts of life increase and human mortality diminishes. Mainly we see a greater mass of the population getting educated compared to earlier times. A lot of development takes place in science and technology. People's ability to think and contemplate also increases. But now it seems that the multi-party system cannot take us any further ahead. After some time when the system peaks to its maximum potential, the deficiencies of the party-based rule also start becoming visible. It becomes evident that all political parties are busy making their political clout stronger. So, citizens of the nation become second priority. A time comes when possibilities for further betterment of human life run out and the existing system reach a stagnation point.

Every form of governance has a maximum potential beyond which it cannot deliver any more benefits. Further development cannot take place once the system reaches its peak potential. For example, in a computer system, every operating system and hardware systems have their limitations. Their processing speeds are limited by virtue of design and therefore every configuration has its peak performance limit. If we have to use software programs that demand greater processing speed, then we have to upgrade the configuration. Similarly, for any further development of human life, we need to upgrade the governance systems. We should show our wisdom in giving way to new systems rather than resist change or obstinately hold onto existing systems.

Everybody's welfare is possible only by a change in the system. Ultimately, we all long for a better life. For instance, if a new product comes in the market which is of benefit for us then without any delay we buy it and start using it in our lives. We also tell other people about their benefits. Similarly, if someone presents before us a model of governance that could usher in great improvements in human life then we should be

open for such developments and help as much as possible to bring it to realization.

At present political parties are only persevering to form a government and they have reached their maximum potential. They do not have any solutions for problems of society. Development seems stagnated. Most leaders of political parties are appearing to be corrupt. Now it does not seem any more positive transformation can happen by this system. Now the time has come to move towards **people-based systems** or real democracy. This has been described in the chapter for the new political model.

I am proposing a new socio-economic-political system for solving global challenges. This system can be implemented at least on a sovereign nation and eventually, other nations can join the league to form a world level union of nations. This union of nations will be run by a world council to manage resources from world level. It is not possible that we keep the existing economic and political model intact and save ourselves from ruin. Real solutions can only be attained by addressing the root cause.

The real meaning of democracy

All of us can live our lives in two possible ways. Either we can live solitary individualistic life or live together with others. One way is to individually strive to make all arrangements for ourselves without depending upon anybody and live whichever way we want to live. In this mode, you can see how difficult life would be. Single-handedly how much can one produce? There would be very little in our hands to create a life of pleasure and happiness. So basically, only one way of life seems feasible and correct and i.e. we all should live together. For our satisfactory and comfortable coexistence, we need to develop a system. Coexisting with others means we will be relating with each other, interacting and behaving with each other in some way or other. So, for such coexistence, we need to develop some rules based on which we will be able to relate and behave smoothly with each other. All these rules or laws would be made by everybody's acceptance.

This would be termed as the constitution for all humanity. We will have to determine duties and rights within that constitution. It is this constitution itself which defines "system" nothing else. It is this system which is also known as "democracy". It is called democracy because the system is being implemented by every individual's consent and acceptance.

By the above discussion, it must have become clear that our happiness depends on all of us. No individual can live here completely happy just by his own potential. We have to create such a system in which there is a contribution of everybody for everybody. It must have become clear how we cannot work here just for ourselves. If we work for self alone, then we can be happy only by one or two ways but not by all dimensions. For example, any person knows only farming. So, he can get little pleasure from eating food. Apart from this, he can derive no other happiness individually. No individual can do all the tasks by himself. To perform tasks of family level we need a family. To derive family level pleasures, one needs to form a family otherwise one will not be able to derive these pleasures. Similarly, for performing social activities, we need an entire society. On your own or by a single family big social level tasks cannot be accomplished. For accomplishing such tasks, the existence of society becomes imperative. From these discussions, one thing becomes very clear that we should all harmoniously coexist with each other and work for each other. To attain this, we need a system. All people will need to contribute on the basis of their qualification, capability, talent, skill and interest. Only then we will be able to remain happy in all possible ways. Apart from this, I see no other way of becoming completely happy. If you see any other possibility, then do tell me.

Now, we need such a system in which it is complete democracy, as far as the determination of rights is concerned. Which means the rights of every human should be the same in reality and in the determination of duties- qualification, capability, talent, skill and interest should be taken as a basis. The word "Right" here means – the right to education, right to

employment, right to facilities, amenities and right to protection. All this should be made available free of cost. The word "Duty" here means – a task or action that one is required to perform as part of one's job. Here we are using the word 'duty' in the context of the employment that will be given to people within the individual's qualification, capability, talent, skill and interest. These factors should be given due consideration because any work can be properly accomplished only when the above mentioned five points are present. Otherwise, the work will never be satisfactorily accomplished and will be the cause of unhappiness for all, whereas the objective of a cultural system is everybody's happiness. There are only four types of duties within a given society – Work related to agriculture, work related to industrial production & professional services, work related to the administration or social service, work related to leadership and governance.

In a real democracy, there are no political parties. Leadership is chosen according to potential. So, at the foremost, the *wariyta* of a person is determined. Opportunity is provided for the execution of duties according to *wariyta*. The rights of all individuals are the same. In such a system no one is bereft of education, employment, facilities and protection. When real democracy reaches its peak then everybody is able to fulfill their wishes in a very smooth way. No aspect of life remains which has not found its resolution.

Actually, let us see how cultural happiness takes birth. If you understand this, then the key to designing a system will be easily understood by you. When a human successfully executes a duty, then he creates a fruit of his action. The enjoyment, consumption, or pleasure of this fruit is called happiness. Which means all those work or duties which are successfully completed here, they all in return provide corresponding fruit for enjoyment. When those fruits are consumed then it results in those many pleasures or happiness's. You must have understood that our happiness's are dependent upon the successful completion of work or duties. For a successful system the determination of duties should be such that the successful completion of duties is ensured.

For the successful completion of any work certain qualification, capability, talent, skill and interest, these five factors are required. Out of these five factors, whichever factor will be absent, the successful completion of the activity will equally get uncertain and it is possible that the result of the work may create unhappiness rather than happiness. The more sensitive the nature of work the more important it becomes for these five factors to be present in even higher proportion. This means we will have to categorize the duties first and know for which type of work how much proportion of these factors is required. Then on that basis, we will have to provide work to people. To understand this better, we will take the help of an example. If we take the example of drivers of vehicle-bicycle, motorcycle, auto-rickshaw, car, bus, airplane, etc. For driving a bicycle, little knowledge and very less practice is required. It is also less risky. If an accident happens the extent of damage will be in most cases very less. To drive a motorcycle is a little harder than driving a bicycle and possibility of damage upon accident is also more. Similarly driving an auto-rickshaw is even harder and upon accident, the possibility of dying is there for passengers. Learning to drive a car is even more difficult and upon accident, almost 5-6 people can die. Driving a bus is even more responsible job and by its accident, almost 50-60 people can die. Similarly, if a train meets an accident then even more people can die. So, we should understand all the responsibilities and know which job requires how much sensitivity and extent of knowledge. An apt person equipped with needed qualification, capability, talent, skill and interest only should be given responsibility for that job. There should be no compromise on this base otherwise sooner or later suffering is inevitable. You will not be able to escape from it.

So, the first subject is, "**how to do determination of duties**". Now the other subject is that of "**how to distribute the fruit of these actions**. Upon successful completion of duties within the entire society, the fruits should reach to those people who specifically need that fruit to fulfill their desire". To determine who needs what kind of product or service and to understand what is his or her qualification and

job of interest we need a system as we have described earlier.

The real meaning of freedom

Now at this juncture, it is important to understand the meaning of freedom in a democracy. How shall we determine who is free to do what? How do we decide how freely one can live in a society? As we know the aim of life is continuous happiness, so by whichever way and how much ever freedom any kind of happiness is achieved without causing sorrow to anyone else, that is called true freedom. This means you are free to do all that you like to do as a result of which no one else suffer.

For example:

1. For personal activities, you are completely free. For e.g. what you wish to eat, what you wish to wear, where you wish to live, with whom you wish to live, how you wish to live, what you wish to read, what kind of pleasures you wish to enjoy. All these are matters of individual choice and freedom.

2. For experiencing family happiness, freedom depends on the members of the family. In the family, it depends on its members as to how much and what kind of freedom they wish to give. In a family by collective intelligence, maturity and the interpersonal understanding, decisions are made on how much and what kind of freedom is to be given for maintaining family level happiness. For example, what to celebrate, how to celebrate, what kind of work distribution to have inside and outside of the home, all decisions that affect family members. All these are matters of family.

3. In the same way, social freedom depends upon the people that constitute society. It is the collective decision of society members as to what kind of freedom they wish to give to each other as a result of which social happiness is maintained for all people of the society. On the social level, it depends upon society

members that determine the extent of freedom at each level of social administration. For example, choosing a government, freedom of speech etc. is determined by the constitution.

4. In the same way, in-universe no cycle should face any negative adverse effect. Based on this criterion the boundary is set for freedom.

In totality, on any level, no problems should arise. Based on this criterion the definition of freedom is set. In the same way based upon your qualification, capability, talent, skill and interest freedom for work can be determined. We have to establish or define individual rights, family rights, social rights and universal rights. And we have to define what kind of output we are seeking from the collective effort at the universal level, social level, family level and individual level. **So basically, we should be able to live the life of our choice in a collective environment without hurting others and this would be freedom**.

7.The new education system

What is education and why do we require education? Whenever we talk about a civilized society, we usually talk about certain characteristics such as a system of government, language and writing system, stable food supply, developed culture (art, architecture etc.), state of technology, infrastructure, job specialization, social structure and religion. There is a complete philosophy behind these formulations according to which people behave with each other. A civilized society is possible only when the policies and rules are known to the people living in the society and they also know why these rules are important for their life. If the society is unaware of the policies and rules, then how can people move accordingly?

Therefore, education is of tremendous importance in society. To provide this knowledge to everyone properly we need a system of education. We need continuous research and a tradition of education to make our life comfortable, luxurious and filled with prosperity. We need to transfer our knowledge to the next generation, so that quickly and easily the next generation can receive the findings and doesn't have to reinvent the wheel every time. They can then move on to develop these studies further and apply research findings to create a more comfortable life for everybody. That is why we make various societal institutions so that everyone can attain their happiness's and for these institutions to fully flower we need a system of education.

In the Hindi language, the word for education is '*shiksha*'. Etymologically the root of this word is "*śikṣ*" which means to learn. Education is that which makes our *anthkaran* '*shisht*' which means it makes us refined and polished. By this refinement human becomes civilized. Civilized means a person is able to function in the society that exists. Being civilized does not mean that some humans are spoilt and we have to reform them through education. The only aim of education should be to make the children aware of the basic policies and

societal rules by which he or she can become civilized and be able to function in society. Also, education will help the child choose and prepare for work so that he or she can later contribute to the aim of society and thereby achieve the desired happiness's. Education helps us determine why we should do anything, what we should do, how we should do, what is right and what is wrong. We are able to know when to do a certain action. We learn how our self-conduct should be and how we should behave with others. All this can be known through education in a very smooth and quick manner.

As described in chapter 5, every human has a fourfold inner instrument known as *anthkaran chatushtay*. This simply means we have within us four types of potential – *mann* (comprehending mind), *buddhi* (intellect), *chitt* (memory) and *ahnkār* (ego). Mann has the capacity to contemplate, think, ponder, etc. *Buddhi* has the potential to make decisions. *Chitt* has the capacity to embody or adopt decisions. *Ahnkār* has the capacity to know. This is the full process of *anthkaran*. For the development of *anthkaran* education is required. For the refinement of these four faculties of human, four subjects are required. For the development of *mann*, language is needed. For the development of *buddhi*, math is required. For the development of *chitt*, general knowledge is required. For the development of *ahnkār*, philosophy is required. When education is complete the four instruments of the child will be functioning as per his or her *wariyta* developed through education. His or her understanding, conduct, interest and behavior will be according to his *wariyta*. The skill-based training that would be provided also will be chosen to suit his or her *wariyta*. And in the future, the employment that would be provided will also be according to the qualification, capability, talent, skill and interest of the individual.

15-year general education program and its objectives

Education will be of two types- general and employment specific. For the first 15 years, general education will be offered to every child and will be mandatory. No student will be failed in any exam. All students will be promoted to the next class

every year, irrespective of the marks he or she gets. Four basic subjects will be taught in the general education program. These are language, math, general knowledge and philosophy. This will develop the full personality of the child.

- **The process of *mann***

As I described earlier, *anthkaran* has a fourfold function. The function of *mann* is to reason. Whenever we come across any situation in life, we try to evaluate or estimate it through *mann*. By this estimation process, various options emerge in front of us. These options are then contemplated upon. By faculty of *mann* individual investigates these options, collects all available information and based upon past experience evaluates pros and cons. By our *mann*, we try to understand a given situation. We try to figure out what will cause *sukh* and what will cause *dukh*. This is the basic function of *mann*.

To be able to do this process efficiently we need a logical language. With the help of a developed language, it is convenient to comprehend and contemplate the reality of our living experiences. A developed language is of specific importance when we are interacting with another human being and discussing. It is because of this developed language we are able to name all the diversity and variety that we experience in this creation. Just by sign language and gestures, it is almost impossible to communicate with so much detail. So, by communication through language, we are able to exchange information. Using this information, we contemplate within or discuss with others to assess the reality of the situation. *Mann* is the faculty to identify options. We are able to discuss various options that are in front of us. We are able to imagine the various consequences of our choices through *mann*. We are able to ponder what would happen if we follow a certain course and what else would happen if we follow a different course. To make various types of imaginations and create various possibilities is the function of *mann*. Language has a major role in this entire process. If we somehow eliminate language from the human mind, then instantly all the *jnyān* and *vijnyān* will cease to exist for us.

Only a wild existence is possible in such a case which would be very close to animal life. So you can understand the base of all *jnyān* and *vijnyān* is language. If we eliminate language the entire knowledge structure will collapse.

Any one language will be taught which is found to be completely logical. It is very important to adopt a language which is logical in its construction because it is the foundation upon which *mann* develops. The quality of language influences the development of *mann*. To develop a *mann* which is completely logical we need a logical language. There are some languages which are phonetically inconsistent. Any vowel or consonant should be phonetically consistent throughout its usage. Similarly, the structure of grammar should also be logically consistent. Otherwise, we will not be able to make logical *mann* within children. Children will not be able to discern or contemplate upon any topic completely with rationality if the base is illogical. If needed, we can make a new language that has adopted the best features of many languages. If people want to learn other regional languages, they can surely learn it as a secondary language. But the education system should provide only one logical language that is universally learned by every citizen of earth.

People utter various illogical and childish statements with regards to language and become emotional about their native tongue. Language has been closely associated with religion and culture. It is treated as my language and your language and based on that there is differential behavior with other humans. People start to treat their own language as supreme and want it to prevail and treat other languages as inferior. Whereas the truth is that language is the base of any education and it should be completely logical. At least one language should prevail primarily on entire earth which is considered most well designed. Thus, speech of one human would be rightly interpreted by another. With more number of languages, more difficulties arise between people in communication. Different regions in the world have their own language. During translation, the entire sense of words is not accurately transferred and many things are lost.

Also, during translation, one may interpret the meaning of the words according to the philosophical base of their own native language. Due to different languages and different philosophical bases, one may try to speak something and others may interpret it differently. Therefore, various types of confusions and misunderstanding arise in society. This does not allow real dialogue or communication to take place, which is after all the main objective of language. The objective of language is simply for expressing ourselves and it should not be treated anything more than that. We should not get emotionally biased towards languages, as they are simply instruments designed for human comfort. Our attachment, emotions and relationship should be oriented towards other humans with whom we coexist not with instruments. Language is not an alive person with sentiments, rather it is a tool for consciousness to express itself. So, we should not oppose the emergence of a universal language for effective communication. The many advantages of having one universal language is dealt with in a later section.

- **The process of *Buddhi***

After evaluation of various options, it is necessary to come to a conclusion, a decision. If we sit together, just keep discussing and never come to a conclusion, then this whole process would become pointless. It would be very similar to a situation where a judge is only listening to the arguments of lawyers but never coming to a final judgment. The process remains incomplete without a decision. And to make decisions the faculty of *buddhi* is utilized. To develop *buddhi*, math is utilized. To practice making decisions the subject of math is taught in schools. In the process of calculation, we make a conclusion at every step and we stop the calculation process when we arrive at the final result. The whole motive of calculation is to arrive at a conclusion, a final result. This ability to arrive at conclusions is termed as decisiveness or capacity of intellect. Every decision is taken using the faculty of *buddhi*. Math has a special role to play in its development. Math's itself is a logical subject. It is not possible for math to be illogical otherwise all calculations will get disturbed and not make any sense.

Math develops *buddhi* the decision-making faculty. In the case of mathematics, nobody differentiates this is my math and that is your math. Everybody realizes the moment they say anything illogical about math people will realize that he or she does not know anything about the subject of mathematics. That is why since ages mathematics has never created any divide. The same has not happened in the case of language. People have attached emotional significance to their language and have become biased towards their mother tongue. Language, Math, general knowledge and philosophy should be alike for everyone. Only then we will have personalities that are created by the same standards and will not be conflicting with each other. As a result, everybody's understanding will get created by the same base and it will create mutual cooperation. During communication, no confusion will happen and understanding of the situation will happen swiftly. Whatever one speaks from one corner of the world would be understood in the same way everywhere. So, education should be of the same standard for everybody.

- **The process of *chitt***

Now that we have evaluated all possibilities and taken a decision, is the process complete? So far, the judge has derived the conclusion. The judge has decided who is at fault and what the punishment is. The duty of a judge is finished, but is that the end of the story? No, the story does not finish here because the judgment has to be executed. The target is still not achieved. So what is the next step? The next step is that the administration accepts or registers the decision of the judge for execution. Similarly, this registration or acceptance of decision takes place within *anthkaran* using the faculty of *chitt*. *Chitt* is the storehouse of information. For the development of *chitt*, the subject of general knowledge (GK) is important. More accurately in Hindi, it is termed *sanjnyān*.

The extent of knowledge and information you have to the same extent your life will be easier in society. The basis of your self-conduct, interaction and behavior with other individuals and systems comes totally from general knowledge.

In your life whatever common practical knowledge is required for the needs of daily life all that comes under general knowledge. For example, how we should sleep, how we should eat, dress, behave with others, manners and etiquette, how we should use technology products in our lives, basic science that is used in daily life, knowledge of traffic rules, postal service, banks, history, geography, social sciences, arts, all these falls under general knowledge. For example, X person is my father or the distance between my city and Delhi is 200 km. We cannot ask why he is my father or why distance to Delhi is 200km. It simply is a fact and we just have to memorize it. There is no requirement for reasoning. GK is primarily related to memory and we simply have to exercise our memory. So *sanjnyān* develops memory. Such information should be memorized according to utility. We should not overburden ourselves with the unnecessary accumulation of information. Everything in life should be according to utility.

So GK provides us with all the necessary education for living our lives in a cultural setup but it is in our own hands whether we accept such rules, etiquettes, knowledge, etc. as valid. By nature, humans accept those things which give pleasure and which are convenient. So if culture is designed as per human comfort, then such knowledge will be readily accepted by all humans. So naturally, all humans adopt such an education which is designed for more happiness and comfort from all aspects. So *sanjnyān* teaches us how we should relate with others and behave so that more happiness is created and no suffering. If a human being rejects any teaching, then it should be understood that surely there is some deficiency in *sanjnyān* or the way it is being taught. Rather than finding fault with the individual, we should identify the deficiency.

- **The process of *Ahnkār***

Now that we have accepted the decision in *chitt*, we must execute it also. The result comes only after execution in the real world. This happens only after adopting the decision and ego/self makes a wish to execute it. This is so because ego wishes for the desired result.

The fourth faculty residing within *anthkaran* is ego (*ahnkār*) and it gets developed by philosophy (*darshan*).

The entire sequence of conscious human processes starts from *ahnkār*. *Ahnkār* is the center of this being. *Ahnkār* is the chairman that manages all processes happening within a being. All that is related to a human being starts from *ahnkār* and ends at *ahnkār*. Even in the middle of a process, *ahnkār* is the center that directs everything. *Ahnkār* is the wisher and by wishing it starts the entire process. It is *ahnkār* which contemplates using *mann*, makes decisions using *buddhi*, adopts or registers a decision in *chitt*, executes the decision using action organs (*karmendriy*) and finally experiences the fruits of his action using sense organs (*jnyānendriy's*). Ultimately this whole process is undertaken by *ahnkār* in order to become happy. Also, throughout this entire sequence, it can feel happy if the outer cultural system is designed according to nature. Otherwise, *ahnkār* will undergo a painful struggle to fulfill its wishes and it will be difficult to maintain a continuous state of happiness.

The degree to which the system is unbalanced to the same extent we experience troubles in life. If the system is incorrect then throughout the process, starting with a wish and ending with fulfillment of wish there would be obstructions and hurdles. At various points along the journey, we would experience inconvenience, struggle and suffering. The criterion to examine a system is to check whether the entire sequence of human efforts is smooth and comfortable. If the entire sequence is harmonious then the system is ideal otherwise we should critically examine the system rather than blame individuals. It is very detrimental to brand individuals as evil. This will take us away from looking at the root cause of all problems. Whenever we encounter problems we should critically examine prevailing systems and remove deficiencies. The most important subject for the development of *ahnkār* is philosophy (*darshan*). You can appreciate the importance of *darshan* by understanding that all good and bad actions emerge from *ahnkār*. If the start itself is wrong, then the entire sequence that follows would be in the wrong direction.

It is philosophy that is chiefly responsible for the good and bad results that we see in society. The direction in which society grows and the degree to which it remains happy or sad is chiefly determined by the predominant philosophy that society has adopted. The criteria to understand whether philosophy is fully developed, is by looking at the condition of our society. If our society is fully happy, then it means our philosophy is fully developed otherwise not. The research should go in the subject of philosophy till the time the desired result is achieved. Philosophy tells us why this life exists, what purpose of living is and how we can fulfill this purpose. The fundamental role of philosophy is to explain this satisfactorily from all angles. Along with these questions, philosophy also answers some other related questions such as what our relation with nature is, what our relationship with each other is etc. Why these varieties of human personalities exist? How many types of *ahnkār* exist and how are they to be developed to fulfill the very reason for their existence? What is the process of the positive development of *ahnkār*? All these topics fall within the subject of philosophy. The purpose of general education is to create fully developed personalities or *ahnkār*. The purpose of general education is to develop our *anthkaran* or inner faculties.

Traditionally whatever philosophies have come to exist in human society have never satisfactorily addressed the question related to the purpose of life. The questions such as "Why this universe exists, why life exists, what is the direction of this creation, what direction humans should adopt etc." have never been answered comprehensively, satisfactorily. Whatever little that is spoken about the aim of life in various Indian philosophies is mostly that human should move towards *moksh*, *nirwān*. Why he should move towards *moksh* is not clear? The type of *ānand* that supposedly resides in *moksh* state is stated to be inexpressible. According to the popular definition, *moksh* means one should become free from the cycle of birth and death. Dear readers, you yourself analyze the above statement. Before the universe came into existence, consciousness must have remained in its pristine state.

Consciousness must have remained free from any bondage in the beginning, it must have remained in *ānand*. If the purpose of life is to attain *mukti*, then before the creation of universe definitely consciousness must have existed in such a state of freedom, then what was the need for it to get entangled by creating a universe. Why did creation come into existence? Why did consciousness create this so-called illusory play of *māya* from which we have to again come out of?

For example, you are living in your house A and decide to go to a different destination B. Your friend at this juncture asks you "why do you wish to go to a different destination B?" Then would you reply "I am going to a different destination B so that I can come back from there and reach my true home A? Would you say I wish to go to B so that I can attain freedom from that intended destination B? If you give such a reply, your friend might say "this is such an unnecessary venture, when you are already home at A. When you are already free from that other place, then why go through such an endeavor". So the present philosophies do not satisfactorily answer such questions.

In my personal encounters I found the scholars tried to force close this line of questioning by stating all things can't be understood by rational mind. There have been various philosophies throughout the world and they are equally mute to this line of questioning.

As we mentioned earlier *darshan* means those principles according to which we lead our lives or take guidance for choosing the direction of our lives. In fact, what we today call as secular democracy is also a *darshan*. The constitution of a nation is also a *darshan*. This is also a religion which we can term as a religion of constitution. The meaning of *dharm* is those principles which ought to be adopted to meet the goal of life. A constitution also tells its citizens what is to be adopted and what is to be renounced. A constitution also tells what *dharm* and *adharm* is for a citizen. By seeing the condition of the world, it is very evident that no *darshan*, no *dharm*, no constitution has so far enabled a fulfilled life for every individual.

Usually, in our life, we are told that we should look at every religion equally and place equal value to each. "*sarw dharm sam bhāw*" is an Indian concept embodying the equality of all religions. The concept is one of the key tenets of secularism in India, wherein there is not a separation of religion and state, but an attempt by the state to embrace all religions. Practically this is not possible because every person would have high regards and affinity only towards one religion and that is why he or she adopts that particular religion. If a person adopts and lives one religion, then automatically he places the other religions in the second category.

For example, you go to a vegetable market and see many varieties of the same vegetable. Eventually, you select any one quality of vegetables according to your liking. Now can you really place equal value to all vegetables and look at them with equal attraction? Do you say to the shopkeeper, give me any vegetable as all are equal in my eyes? You all know this does not happen in real life. So how can this happen for the topic of religion? How can the same importance be given to all religions equally, when philosophies in each of them have differences? How is it possible to look at each religion with equal value within this system, if one religious system looks more logical to you than others? This implies if there are many religions, their values are also different in every individual's eyes. Otherwise, what is the meaning of calling them different?

Every individual has his own choice and pays his due to adopt a specific religion in life. But we see many times these religions come into competition and people become each other's enemy. We have seen all this throughout history and even in present times. Secularism in this context becomes just another doctrine or religion, which comes into confrontation with those who think their religion, is higher or best for all.

So, there is only one solution to this problem. The solution is to identify that one *darshan* which is complete by itself and addresses the need of all types of individuals. Till this final *darshan* is not accepted or established in society, humankind should continue to discuss with each other before presenting

anything certified in the social sphere as religion or constitution for all. This final *darshan* should be able to explain life completely from all aspects and enable everyone to live a fulfilled life.

This final *darshan* should be able to show a logical way about how happy life is possible for everybody. Only this will end the existence of numerous religious philosophies and end the conflicts that arise between them inevitably. Then we will not fear the growing numbers or power of any other religion. We will not fear our survival from others and therefore not try to grow our population to feel secure or defeat others. Philosophy should not be established based on fear or greed. You can see that most philosophies of today are based on fear of hell and temptation of heaven. Philosophy should be based on truth, love, justice and *puny*. More concisely philosophy is a way that shows how everybody can attain their desired happiness.

When the right philosophy prevails in society, the right kind of personalities emerge in human culture. In the creation of *ahnkār*, philosophy has the most significant role to play. *Darshan* itself means the direction of life, the path of life according to the objective. When the goal is one how can there be multiple directions, multiple paths. If there are many philosophies prevalent in society then there will be many groups of people moving according to those philosophies. What will happen by this? People will not be able to come into cooperation with each other. We will never be able to create a civilization and culture of cooperation. As a result, we will not be able to create happiness's in our life. Until there are many philosophies prevalent in a society, we must understand that a universal philosophy, true philosophy has not yet arrived. One day when such a philosophy comes into our life, all humans will readily accept it.

By the above discussion, we can understand the importance of *darshan* in education. Our *ahnkār* gets developed by *darshan*. The direction of our life is formed by philosophy. Philosophy brings clarity to these topics. Questions related to life such as why this world has been created, what is this world, what are

we doing here, why we are doing anything here, is there any purpose to our life, if there is a purpose- then what is it, are we related to each other in anyway etc. will be answered fully. How we should lead our lives so that ultimate life's goals are fulfilled? Is there a cause for this world to exist? If there is then what is it? All these kinds of questions will be answered in a very logical way and scientific way. The presentations will keep getting upgraded until the subject reaches its full and final state of completion.

Without language, the thought does not form. Without math comprehension and conclusion does not take place. Without general knowledge, memory does not form and without philosophy research and understanding does not take place.

The format of education

The entry to schools would be for every child and everyone would be registered. Every student would be promoted to the next class at the end of every year. Generally, after completion of 5 years of age in the sixth year, a child can be registered and admitted to the 1st standard of the school. By the age of 20, the child would have completed 15 years of general education. Standard 1 till standard 5 will be called primary education. Standard 6 till Standard 12 will be called secondary education. Standard 13 till Standard 15 will be termed higher secondary education.

In primary education, more emphasis will be upon language and math. In secondary education, the emphasis would be upon language, math and general knowledge. In higher secondary education language, math, general knowledge and philosophy, all four subjects would be given equal emphasis. Games and sports also play a very important role in education. There are four types of games and sports that will be designed for children. They are –physical level sport, mental level sport, emotional level sport and conscious level sport. All these four sports will have equal value as other studies. For example, the game of chess is a consciousness level sport. Various sporting events will be held throughout their life to develop their faculties.

At the end of 15 years, the school would determine the *wariyta* of each child. Afterward, based on their potential and interest, specialized education would be provided for the next 5 years in a university. This would be termed as graduate-level education. Based on this specialized education employment would be provided to an individual.

Post specialized education, there would be highly specialized education in which only qualified candidates can pursue research-based education according to their interest. This would be termed as post graduate education in a university. This research would be their employment also. There would be no time limit to highly specialized education. These researches would be dedicated to the entire world. The entire world would have equal rights upon these research findings and would be available for all without any fee. The conclusion is that for complete and proper development of human life, education is a must. It is only education which helps us become social beings and by becoming social we open the gate for all types of happiness's.

The grading system in general education

After receiving this 15-year general education four types of personalities will emerge from it. Those students who receive marks from 0% to 25% will be termed as physical level or with developed physical quotient (PQ), those who get marks between 25%-50% will be termed as mind level or with developed intelligence quotient (IQ), those who get marks between 50%-75% will be termed as heart level or with developed emotional quotient (EQ) and finally those who get marks between 75%-100% will be termed as conscious level or with developed consciousness quotient (CQ).

Types of human beings

Human receives an active *anthkaran* from birth. It is because of an awakened *anthkaran*; human is able to develop so much. He becomes capable to comprehend anything. He is able to study nature. He is able to deduce facts by his observation. He is able to make so many discoveries and inventions.

Whatever development that we see today is because of this active *anthkaran*. The extent to which a person's *anthkaran* is awake to the same extent or depth he is able to understand any subject. Then he is able to do all his actions from that level of understanding he has acquired. The main aim of education is to develop the *anthkaran* of human. As we mentioned earlier *mann, buddhi, chitt* and *ahnkār* constitute *anthkaran*. Similarly, 5 sense organs and 5 action organs are *bāhykaran*. '*Karan*' in the Hindi language means the instrument or tool for doing anything. The instrument or medium by which any task is accomplished is termed as *karan*. There are four functions of human *anthkaran*. Using the *mann*, we do the work of contemplation and reflection. Using the *buddhi* we do the work of decision making. Using the *chitt* we are able to adopt, register and memorize anything in life. By *ahnkār* we make wishes and also accomplish the task using our *bāhykaran*. This *ahnkār* is in fact also known by various names such as witness (*drishta*), knower (*jnyāta*), doer (*karta*), creator (*srishta*) and consumer (*bhokta*). The depth to which *mann* contemplates, the extent to which *buddhi* makes right decisions, the readiness of *chitt* to accept or adopt something quickly, all this combined together determine how a certain task is accomplished. This also decides the level of *ahnkār*. *Ahnkār* means the shape of 'I' or 'self' and that is dependent upon the state of your *anthkaran*. There are four types of *ahnkār* or personalities.

- **Physique oriented personality**

There are people who experience oneself primarily as a body, who are able to feel only their own pleasure and pain, are interested only in those tasks which can be accomplished primarily by physical capacity alone, their daily routine activities are limited to themselves, all this would imply these are physique-oriented personalities. They will be found ready to do activities for their individual benefit.

- **Mind oriented personality**

There are people who experience the happiness and suffering of their family members as their own, they generally work

towards maximizing the happiness of their family members and eliminate their suffering. They are able to contemplate and reflect on a topic, they are able to make decisions or conclusions upon those topics or situations, some of which they are able to adopt in their life. They are mentally developed, calculative and intelligent in some ways. All this would imply they are mind level personalities. The shape or domain of their 'I' is spanning up to their family. They are found ready to do anything for the welfare of their family.

- **Emotion-oriented personality**

Similarly, there are people who are able to feel the happiness and suffering of the entire society in the same way as they feel for self or family and then work for increasing the happiness of all people and eliminate their suffering. They can very deeply contemplate upon any subject, their judgments and decisions are fairly accurate most of the time and they are always willing to accept or adopt truth. They very quickly work towards that truth, the moment they come to realize what is right and good for society. All this would imply they are emotion-oriented personalities. They give tremendous importance to all their relationships. They invest completely to do whatever they commit. Whatever they promise they have the courage to fulfill it till their death. Their only concern is not to make any wrong pledge or commitment. The shape or domain of their 'I' is extending up to the entire society. They will be ready to do anything for the welfare of society.

- **Consciousness oriented personality**

There are people who are able to contemplate and reflect upon any topic very deeply and after understanding all its dimensions can make a very accurate decision or conclusion. Once the decision or conclusion is made, they can very quickly accept it and then execute the same in their life. All their actions are based on one criterion, whether it is beneficial for the entire world or not. They feel the happiness or suffering of the world just as one would feel for self, family, or society. They are experts in exploration and research-based activities. By nature, they are research oriented and scientific.

They are visionary and can foretell the future implications of any decision or policy. They are impartial, introverted and contemplative. They always take the side of truth. Their every work or project is of world level or for the benefit of all creatures and living beings. They are also called soul level personality. They are able to see their own self or essence in others. They are a storehouse of knowledge and wise. They have the quality of discernment and patience. All this would imply they are consciousness-oriented personalities. The shape or domain of their 'I' is extending up to the entire world with all creatures. They will be ready to do anything for the welfare of all living beings.

Education should be mandatory for all. Not in a forceful imposing way but in an easy natural way. A child should be able to learn in a relaxed way as much he or she wants to. A child should be able to develop himself as much he or she wants to in a comfortable easy way without accumulating any stress. We can surely look for ways by which the child develops to his maximum potential by playful modes of learning. The easiest, interesting and best methods would be derived for imparting education. The entire education process would be designed in a way that no student would feel any discomfort throughout the education process. The only objective of life is happiness. This criterion should always be kept in mind whatever may be the work, no action of yours should cause suffering or discomfort to anyone else. The aim of life is to become happy, the aim of life is not to get developed or elevated in consciousness. The development of consciousness is just a tool, not the goal. Only *sukh* is the ultimate goal and nothing else. We should always remember this truth.

Design of 5-year specialized education

In this world, there are various types of children. After growing up they choose a certain vocation according to their *wariyta* so that they can properly perform their services for society. One man's *karm* is another man's comfort or facility in life. One man's *karm* is another man's right. For example, if a man is chosen to be a teacher then teaching is his *karm* and

this facility is the right of every student. If the teacher is not selected properly based upon the right criteria, then teaching will not happen properly. Students will remain bereft of a good education. Their rights as human beings living in a civilized society will not be met.

It is also important that we designate responsibilities according to the interest of human being otherwise execution of duties will not be done wholeheartedly. This would result in low quality work resulting in inferior products and services. If we want that all should receive high-quality products and services in life, then we have to distribute roles and responsibilities in a proper manner. To create proper personalities and then finding a role for them in our social existence is the main job of educational institutions.

The determination of roles and responsibilities is to be done by evaluation of the potency (*wariyta*) of an individual. The examination process is for determining which personality is suitable for which job. It is not meant for comparison between individuals. All personalities and talents are equally important for society. The examination of candidates will clearly show how much capable one has become to execute a certain responsibility. It is meaningless and painful to compare students and assign them ranks. **We should never try to compare the worth of one human being with respect to other**.

All human beings are different and unique. Everyone has their own unique talents and capabilities different from one another. These different talents are required by society so that different types of work can be successfully executed. These different types of jobs generate a variety of cultural pleasures and facilities that we all wish to avail. To create a complete society, we need all kinds of people. Therefore, all kinds of people are equally valuable. On the basis of *tattw*, we are all the same. In essence, we are all the same and we have no difference. The difference is only in the personality that we acquire or develop as per interest. This is a good thing because we need variety and diversity of human personality to execute

different kinds of jobs pertaining to their interest. To successfully execute different activities in an economic system there would be four broad categories of education and training. As we mentioned earlier at the end of the school term, the potential of each child would be determined and based on their potential and interest, specialized education would be provided for the next 5 years through graduate programs across various universities. These are as follows:

1)Education related to agriculture: The main aim of this education is to develop the capability for the production of food and materials required for public sustenance. The main aim is *lok poshan*. There are three topics covered within agriculture and food production. The minimum requirement to opt for this education is to have physical quotient. Each physical quotient personality eventually chooses either one of these three categories of jobs. Level 1 is the cultivation of crops. Level 2 is horticulture or cultivation of flowers and fruits. Level 3 is dairy farming, beekeeping, sheep husbandry, etc. Cultivation of flowers, vegetables and fruits requires greater sensitivity than the cultivation of crops. Animal husbandry requires more sensitivity than the cultivation of vegetables, flowers and fruits. These jobs require training in scientific practices of agriculture with the aid of some technology products. After completing five years of education the physical quotient student would be ready to take up job pertaining to any one of these three levels depending upon potency acquired.

2)Education related to industrial production and professional services: The main aim of this education is to develop the capability for the production of goods and services for creating luxury in people's lives. The main aim is *lok samriddhi*. There are three topics of education covered within industrial production of goods and services. The minimum requirement to opt for this education is to have intelligence quotient. Level 1 consists of **technician** related jobs in different trades such as carpentry, plumbing, tailoring, masonry, electrical fitting & repairing, machine operation, mechanical installations & repair, etc.

These jobs require some degree of technical know-how and the use of man-made technology products. Level 2 consists of various **professions** such as manufacturing engineering, product design engineering, quality control engineering, materials engineering, automation engineering, service engineering, software programming, dress designing, hair styling, cooking, etc. These require even more understanding and sensitivity. Level 3 comprises of **technologists** and experts having an understanding of complete technology and processes required for a certain industry. It is even more technical job and requires education for a certain industry or area of technology. They will become subject matter experts and will work in the field of telecommunications technology, agriculture technology, road construction technology, footwear technology, culinary arts, etc.

Every intelligence quotient student chooses a subject amongst a diverse range of fields. After completing five years of education the intelligence quotient student would be ready to take up job pertaining to any one of these three levels depending upon potency acquired.

3)Education related to administration: The main aim of this education is to develop the capability for public services and administration. The main aim is *lok sewa*. There are three topics for education related to administration and social services. The minimum requirement to opt for this education is to have emotional quotient. All the jobs of administration are interdisciplinary in nature and therefore students are exposed to various disciplines that affect entire society as compared to individual professions that affect only certain sections of society. Emotion quotient students quickly grasp the essence and subtleties of various disciplines and their interrelationship. Level 1 of administration related jobs consists of **field experts and service providers**.

These field experts would be the onsite helpdesks and service providers for various domains. If any person from any particular field faces any problem, then they can call these people. They perform an on-site supervisory role in various

fields. Level 2 comprises **data analysis, procedural supervision and documentation**. These people maintain the data integrity of the entire system and generate useful reports for monitoring the performance of the system. They also take care of audits and ensure procedural compliances. On level 3 we require **supervisors or administrators** who can oversee an entire domain such as transport, education, housing, energy sector, etc. and can see the effect of any policy change on people with respect to that domain.

The supervisors draft work procedures for specific domains. When a policymaker formulates a policy, the administrator ensures the execution of policy without discomfort to citizens and makes necessary procedural changes if needed. All the supervisors in the field of agriculture and industrial production would be emotional quotient personalities. Level 3 requires greater sensitivity and knowledge than level 2. Level 2 requires greater sensitivity and knowledge than level 1. Every emotional quotient student fits either of these three levels and chooses a subject which has a wider social level impact than individual professions in specific disciplines.

Their subjects are more interdisciplinary in nature so that these students can understand human needs and resolve problems which require interdisciplinary understanding.

For example, if there is a problem in agriculture, then administrative official should have a fair idea of the entire process. He must understand the technological understanding of the equipment's, weather effects, soil condition, seeds, transportation and storage requirements, etc. The administrator should have an understanding of the bigger picture and have knowledge about processes in the production of a certain good or service. The administration also consists of all social services related jobs such as healthcare, teaching, classical arts, security personnel's and help-desks which require greater emotional level capacity and sensitivity towards other people's condition. This also includes supervisors who are working on any social level project such as road construction, housing design, etc.

After completing five years of education the emotional quotient student would be ready to take up job pertaining to any one of these three levels depending upon potency acquired.

4)Education related to leadership: The main aim of this education is to develop the capability for leadership and policy-making. The main aim is *lok netritw*. There are three topics for education related to leadership depending upon potency. The minimum requirement to opt for this education is to have consciousness quotient.

Level 1 of the leadership position consists of **policy making** for managing the day to day affairs of our world.

At level 1, these people are educated about all the aspects of agriculture, industry, administration and policy-making. They are responsible to draft detailed policies, regulations and guidelines for specific domains within designated administrative zones. Their job is to formulate, update and monitor policies pertaining to domains such as schooling, transportation, mining, food production, town planning, housing, etc. They should have a wide knowledge of human societal systems.

Level 2 of leadership job comprises of **system experts** who oversee the broader system framework and monitor divisions governing fundamental aspects of life such as education, employment, security, healthcare, etc. They study how systems and subsystems need to be organized, how data needs to be collected and how the system should be managed. They study how different policies interact with each other and study the effects of policies on human beings and the natural world. They study about deeper principles of outer nature and human nature. Level 3 of leadership job consists of **guides and leaders** who have a very deep universal vision and are scientists, philosophers and thinkers who guide all humankind for a better future so that aim of life is continuously being fulfilled. They are supposed to become the ultimate problem solvers. They are educated about the deeper philosophy of life, consciousness and science of *prān*.

Level 3 requires greater sensitivity and knowledge than level 2. Level 2 requires greater sensitivity and knowledge than level 1.

Every consciousness quotient student fits any one of these three levels and chooses a subject having a wider global impact that encompasses all human beings and nature. After completing five years of education the consciousness quotient student becomes eligible for highly specialized education programs and continues his research under those programs. After 5 years any student would be ready to take up job pertaining to any one of these three levels but primarily as a researcher. Some of these researchers can apply for contesting elections and remaining will continue to work in research related jobs. The job of policy formulation for managing the day to day affairs of government is offered to level 1 consciousness-oriented personalities.

The grading system in 5-year specialized education

The exams will be conducted annually and will be two types. One is a written examination and the other is viva-voice. The students will be graded but no one would be failed in any exam. Everyone would be promoted to next grade irrespective of marks secured. A student's talent and caliber would be ascertained through these grades. There will be three categories. Those students who receive marks from 0% to 33% will be level 3, those who get marks between 33%-66% will be level 2 and those who get marks between 66-100% will be level 1. Based on this grading they will be taking up responsibility at the lower level, middle level and top-level positions in their field of employment.

Design of highly specialized education program

In the previous section, we discussed general education, specialized education and a broad overview of their curriculum. Now let us understand the structure of highly specialized education. Highly specialized education is all about research in various fields. Highly specialized education is divided into three categories. Just like human beings have a physical body (*tan*), mind (*mann*) and life force (*prān*), in the

same fashion for external universe there is matter (*padārth*), nature (*prakriti*) and life force (*prān*).

For research of the material world (gross physical manifestation), there will be *ādi bhautik vijnyān*. For research of *prakriti* or subtle layer of manifestation, there will be *ādi daivik vijnyān* and for research of *prān* or causal manifestation, there will be *ādhyātmik vijnyān*. These are the three types of specialized research-based education namely *ādi bhautik shiksha, ādi daivik shiksha* and *ādhyātmik shiksha*.

Within *ādi bhautik shiksha* there will be study and research work for four fields- agriculture, industrial production/ professional services, administration and leadership. Within *ādi daivik shiksha*, there is study and research of the subtle world which is vibrating beneath the gross physical layer of existence. These are deeper principles of entire nature. Within *ādhyātmik shiksha* there is study and research of the deepest aspect of life which is *prān* itself.

Those undertakings which cannot be accomplished fully by *ādi bhautik vijnyān*, we take the support of *ādi daivik vijnyān*. For example, mitigating natural disasters like wildfire, earthquakes, cyclones, drought, floods, meteorite strikes, epidemics, studying effects of other planetary bodies and constellations on our planet, etc. *ādi daivik vijnyān* is for understanding the workings of nature and the subtle principles operating behind it so that it can be used to maintain harmony in nature. In the same way, those undertakings which cannot be accomplished by *ādi daivik vijnyān*, those are accomplished by *ādhyātmik vijnyān*. For example, any affliction related to *prānik* imbalance, any problem in the external universe caused by *prānik* imbalance or for the purposes of bringing inner peace, stability and harmony for individual beings, etc. By understanding *prānik* science, maintaining a harmonious balance of *prānik* energy is the job of *ādhyātmik* scientist.

There is no undertaking in this world which cannot be accomplished by these three sciences.

All those people who will be learning and researching in these sciences will work towards maintaining harmony in entire existence. They will be called scientists of their particular field. Only conscious level personalities will be eligible for entry into these three types of sciences according to their interests.

8.The new economic system

What is *Arthshāstr*?

Economics in Hindi is *arthshāstr*. It is made up of two words, *arth* and *shāstr*. *Shāstr* has a similar meaning to English -logy, e.g. ecology, psychology, meaning scientific and basic knowledge on a particular subject. *Shāstr* means technical or specialized knowledge in a defined area of practice. Now, what is *arth*? Whatever that gets created culturally by social effort for happiness is known as *arth*. Whatever products and services create happiness for us is known as *arth*. Whatever products and services create unhappiness for us is known as anarth which is often translated as disaster or catastrophe. The knowledge (*jnyān*) that creates happiness is *arth*, the work (*karm*) that creates happiness for us is known as *arth*, the products/services (*bhog*) that create happiness for us is known as *arth*, the environment and facilities that enable us to take rest (*vishrām*) is also known as *arth*. Apart from this, all those things which create unhappiness for us are known as *anarth*. Now that we know the meaning of *arth* and *shāstr*, what is *arthshāstr*? The system of demand, production and distribution of *arth* to satisfy individual level wishes, family level wishes, society level wishes and universal level wishes by maintaining ecological balance and without exploiting any being is *arthshāstr*. The subject that deals with this aim is *arthshāstr* (economics). The type of economics that meets this criterion will be accepted as correct economics. Apart from this any other definition and objective of economics will be considered incorrect.

We already know that the ultimate aim of life is happiness which is to avail desired *jnyān*, *karm*, *bhog* and *vishrām*. To fulfill all the goals of life we do some actions which result in some products and services. The policies which govern the distribution of work and the resulting products/services is *arthshāstr*. *Arthshāstr* is nothing more than this. In today's world economics has been made so complicated that a common man cannot even understand it.

On the contrary, the economics proposed in this book is very simple and practical.

The significance of new economics

The primary question is how we can generate *arth* in a just way, which means the creation of *arth* should be an enjoyable process throughout. It should not be exploitative in nature. It should not create *anarth* for anyone. Only then it would be termed as Just economics. For example, in olden times the kings would have slaves who would be forced to create palaces for the enjoyment of the king. This is not justice because one man can only enjoy at the expense of the other.

The base of any system is its economy. The activities of any state are based on economics. No activity of state gets completed without an arrangement which involves demand, production and distribution of goods/services. You can imagine, if the economic system is unjust then activities of state also will not get completed in a proper and just manner or will not get completed at all. The nature in which the activities related to individual, family, society or world get executed or accomplished depends upon the kind of economic system that exists. The condition of society depends upon the economics that it has adopted. If the condition of society is not good, then it means the society has adopted *anarth shāstr* and not *arthshāstr*.

It depends upon economics whether the goals mentioned in the constitution are realizable in actuality or not. If we go through the preamble of the constitutions across the world, we will find that almost all constitutions strongly advocate equal rights. But in reality, we know this is far from the truth. The society is divided into various economic classes and there are extremely rich and extremely poor. The difference between rich and poor is not marginal but huge. Less than one percent population holds control over more than seventy percent of the wealth. Even then we continue to think that such a constitution has principles of justice and equality embedded in it, even then we continue to presume that the constitution is safeguarding justice.

How many more years we have to wait, till we realize our constitutions are unable to deliver what we really want in our lives and that the fault lies in the design? There is nothing equal and just about such a framework.

We should not simply conclude that governments have not put effort, citizens have not put effort etc. Every government tries hard to satisfy its citizens but due to incorrect economics, government is not able to satisfy the masses. That is why the political parties forming the government get changed frequently. In the absence of a solution, political parties try to emotionally influence the citizens for winning the elections. This emotional influence does not continue for long as each human being wishes to live a comfortable life and is constantly looking for better solution.

From the above discussion we can understand that without a just framework of economics, economic equality is not possible. Without economic equality, other forms of freedom are not possible. Due to the lack of real freedom a big section of society remains deeply unsatisfied. This leads to cut-throat competition between humans. There is continuous anxiety within us and disturbance outside. One human will inevitably look at another human with doubt, fear and mistrust. This leads to the generation of various types of crimes, fights and conflicts. Not only the poor masses live a very despicable life even the rich live dissatisfied, stressful lives and have their own set of problems. It is very important that we contemplate upon a fresh framework. I have conceived of such a new system which I have explained in this book. Now it is up to you to investigate it. The decision rests with all of us now. We can no longer say that we do not have any choice in this matter. Either we can continue to live life as it is now or choose a system by which there will be continuous happiness with no anxieties. Come, let us understand further the proposed solution.

The real meaning of just economics

Before proceeding any further, we must remind ourselves why are we setting up a system in the first place.

Why do members of a society agree to a certain economic design? We are creating a system because we wish to experience all types of happiness. We wish to make life easier that is why we opt for one system or another. The right system enables us to come into cooperation to create all the desired facilities in life. It is extremely important to recognize that rules of the system are subservient to the goal. The system itself is not the goal. The rules are only important as long as they serve the goal. They are like mechanical tools in the hands of a craftsman. The rules are secondary. The primary goal is the satisfaction of all beings for which any rule is made. We also should remember we are living in a world that exhibits a changing phenomenon. Even the wishes of human are changing. Therefore, the framework in place must be able to adapt to a changing world. The framework of the economic system should be very flexible and yet sturdy just like a human body. All the economic calculations are just and logical only if they are making all humans happy.

The math should not dictate human life but humans should dictate which math suits them best. The math is needed for the division of natural and cultural resources for good management. The math itself is not the ultimate law. The truth which forms the basis for justice is that the resources on this planet are here for everyone. Also, if there are cultural products and services that are created by the efforts of many people then any citizen of earth should be able to place his demand for it. If one human can have something, then others should also be able to enjoy that product or facility. This is the paradigm of justice I am introducing.

Now, the question arises how do we know if a citizen has contributed enough socially to deserve a certain cultural facility? Throughout history one had to earn money first and then only one could avail a certain facility or product. The traditional thought has been that man should first earn the rights before he can demand any product or service. He should first labor and earn money. That earned money is supposed to reflect his social contribution with which he can buy goods. Now many people believe that capitalism is evil because the

amount of money one has is not indicative of social contribution. This may be true and so other thinkers have been trying to envision various ways by which social contribution becomes some kind of measure to create an alternative economic framework so that we can share each other's gifts.

I am proposing a slightly different take on this problem. I do not think the role of money is to establish who deserves better. That is not the role of money. Let us imagine if a scientist spends his whole life researching to find a solution to the energy problem and may or may not find a solution to the problem in his lifetime. In such a case is his social contribution any less valuable? Is he less worthy than a film star, whose popularity enables him or her to earn in millions? We cannot practically assign a true value to different types of economic activities. In that sense, we can't really put a value to people's contribution and that is also not the main objective of creating an economic system.

Every human being contributes according to his qualification, talent, capability, interest, skill. The real objective is whether as human beings we are able to avail all products and services of our choice. And also, whether we are able to avail work (*ārthik karm*) of our choice? In the new system, every human being becomes equally deserving the moment one agrees to the model of economics and constitution. In the new system, all children, all old people, all sick people will have every right to enjoy all that is available and possible to be created in the real world. They will not have to prove their worth as humans, by earning money first. Similarly, all healthy adults can avail all luxuries and facilities of life co-created by fellow human beings just by deciding to take up a job within the system. This according to me is the new paradigm of justice. For social level topics there must be a social level arrangement. Finding employment and securing products/services is a social level topic. Therefore, instead of individual struggling to secure himself in a market economy there should be a system for providing these facilities to every individual. This would be justice.

Now one may ask, what if some adult does less work or no work and only wants to consume? First of all, the system has a rule that adult citizens between age 25-50 are required to choose a profession to avail the full facilities of the system. Also, I would like to mention that if some adult is not willing to work or create anything useful for society then we must find out the root cause. We should not adopt a framework in which we doubt each other and try to control others by putting the fear of money or authority. Even if we do surveillance of his or her work, we will never really know whether the person is delivering the right output or not.

If a professor is not interested in teaching, then we cannot solve the problem by putting the fear of less remuneration due to under-performance. Anyways one can never create a system where one human is constantly policing over others. If a pilot is not interested in flying, can you fix the problem by policing and putting the fear of money or authority. And who will do surveillance over whom? The problem can only be solved by providing him his rightful place in the system. The problem can only be solved by providing him his job of interest. We should address every problem at their appropriate level otherwise the matter gets more complicated than the original problem itself. If a grown-up adult is not socially contributing, then we must ascertain the root cause.

I have already mentioned in previous chapters that consciousness longs for four types of pleasure i.e. pleasure of enjoying products and services, the pleasure of creating products and services for self and others, the pleasure of learning and pleasure of rest. If a person is not interested in work, there must be some genuine problem which we have to address differently.

Many people cite the example of soviet socialist regime to point out that if there is no profit motive then people don't work. This is true for those countries where employment did not result in a luxurious life. We wish to gain profit because we want to enjoy life. The proposed system is fundamentally different from command economy as money is not a perquisite

for placing demand and production planning is not dictated by few people. In the proposed system you can avail all facilities as soon as it gets ready and not wait for many years in the hope of a good life. Each individual will look forward to the next day because each day will bring new possibilities of pleasure in life. All you have to do is pitch in a few hours of your favorite work and make some commitments for the work plan to meet the demands of people.

We can achieve a system in which every citizen can live a luxurious life experiencing new inventions and creations of human every day. It is possible to create a paradise on earth. There is no need to compare the work of one with the other, work of choice is also an important enjoyment of adult life. Therefore, inefficiency at the workplace will not happen. Now to make this possible we need a way to manage human resources and natural resources.

We need a way by which demand of people can be collected, production can be managed and distribution is made. In the systems so far economics has performed a deviated role. According to this deviated role, availability of money decides whether you can go to school, be treated by doctors, eat good food, etc. So, you can see how a rule supposed to maintain justice itself leading to consequences that are unjust. You can see how economics itself became the root cause of injustice. Please note that we have to adopt some math for management, but the math should serve humanity rather than create bondage. In today's time, human value is determined by how much money he or she has. This means rules are now dictating who is worthy of being treated as human. We need rules for good management and not mismanagement. The market system is inherently chaotic and unjust. Actually, we need the mathematical numbers or money to know what we have to produce, how much we have to produce, how we have to allocate resources and how the finished products and services are distributed so that everybody is happy throughout the process. And this is the goal of human life. Rules within economics should serve the human goal so that nobody remains deprived.

This would be justice. If this is not happening, then such rules have no meaning and they should immediately be changed. The designers of any societal system should know deeply about human consciousness, its primary motivations and behavior in this world of phenomenon. Economics involves both these aspects of manifestation. It involves both human resources and material resources.

The resources on this planet are here for everyone. We have received them free of cost from nature as no particular human has put any effort into creating them. So not only human but every creature and living being has equal rights upon it. So, resources that an individual takes directly from nature should have no price attached to them. But when a human being creates any product or provides any kind of service then labor is involved in it. His energy and time are expended in the process. To maintain a good system of management of human resource and natural resource we need to attach a numerical value to the required labor and the resulting product. Thus, every product or service gets a price attached to it.

The cost of every man-made product or service should be determined by the labor involved rather than on the basis of demand-supply. Now, why are we attaching prices to labor and products? If we don't attach prices by a uniform standard, then it would become very cumbersome to make economic calculations. It would become impossible to find out how much human resource is required for creating a certain volume of product. Human consciousness is the quantifier. The creation of human is being quantified for better management. For such management purposes, we need money. This is the true role of money. These numbers are not to assign how important one is with respect to others. A chair is as valuable or important as a surgical instrument. A carpenter is as important as a surgeon. A fiction novel is as valuable as a dress. Yet we need a way to quantify human labor and goods & services so that real-time decisions can be made to create and distribute all products and service. Economics would be termed just if it is able to fulfill all demands which can be made with existing technology.

If some product or facility is available for one human being it should be available for all. This is justice. Just economics should enable production and distribution without exploitation of humans or nature. The current economics with price mechanism based on demand and supply in unjust. The effect of such an unjust design is that the class system is created and human beings are treated differently. But no human wants to be treated badly in life, because as conscious beings we hold equal value. We are all wishers and this is the truth. This justice can be ensured by the right kind of price mechanism. The right price mechanism ensures there is some logic behind putting prices on human labor and products yet that logic should not distance the human from his choice of work and his choice of goods and services. There should be some justification for the valuation of goods & services and yet it is to be remembered that valuation process is just a tool to meet the end goal of making desired products and services available to everyone otherwise what's the meaning of such a social contract.

Now the idea of economic justice mostly held is that if a human being wishes to take a product or service from someone then in exchange he should be able to provide a product or service of equal measure. If this happens then it will be called Just. Wherever this exchange is even, equitable it is called Justice. But, practically such equitable allocation is not possible. Therefore, I am providing a different paradigm of justice. In the new system, Justice is making those things available to people for which people have put a requisition to the system. People have a demand for products and services. Similarly, people also have a demand for the employment of their interest. The social contract is of participating and cooperating in such a system in which individual takes up an employment and receives all that he desires. In such a way all can participate collectively to meet the demand by taking up an employment. You are only going to receive from the system, you will not be asked to make any sacrifice for the greater good. This is called "being social" and this will be imparted through education.

If you are a healthy grown-up adult and you only want to consume and not cooperate then you will feel you have become anti-social. Still, you will not be crucified for this behavior as it is caused by a bad system and thus root cause will be analyzed. No adult human being can feel happy just by consuming. Only children can feel happy by consuming. Every adult understands that if he does not participate in the system then others too can do the same and nothing will be produced for human consumption. Every adult also wishes to do a job that feels meaningful and joyful to them. This meaning is created when our creations are being enjoyed by others. Human consciousness by nature is social as well as logical because he knows each other's cooperation is important. Every adult consciousness wants to enjoy doing cooperation that has large scale impact. By such cooperation he enjoys the pleasure of social relationships. In chapter 3, I have explained how to know actual demand of products and services desired by people. I have already explained how we made such a system in which the distribution of products and services is equitable. For more deep understanding, we will have to understand the types of products and services and the categories of employment in the new system.

Categories of pleasure (*bhog*)

Let us try to understand the types of happiness that one can experience in our lives.

1. Body level pleasures
2. Mind level pleasures
3. Emotional level pleasures
4. Consciousness level pleasures

Some of these pleasures are subjects of daily necessity, such as food, shelter and clothing. Without this human life cannot be imagined. Let us understand how many types of subject of pleasure are there. We have five sense organs using which we experience any subject of sense and derive pleasure or pain from it.

These sense organs are ears, skin, nose, eyes and tongue. Using ears, we listen to various types of sounds, words and music. By skin, we experience various types of touch ranging from soft to hard. With the help of eyes, we can perceive varied visual displays of color and form. By tongue, we can taste various types of food and drinks. By nose, we can smell various types of scent and fragrances. While consuming a product or service, we experience a combination of all these sensory experiences. Such as while eating the food we sense its sound, taste, touch, smell and visual. In this way we derive experiential pleasure from all products.

Now the subject of senses can be categorized into 4 levels

1. 5 types of body-oriented pleasures
2. 5 types of mind-oriented pleasures
3. 5 types of emotion-oriented pleasures
4. 5 types of consciousness-oriented pleasures

To understand the above-mentioned categories, we will utilize an example. Let us take the subject of food.

The person who is **body-oriented**, his primary concern would be the quantity of food that is served. The taste should be there, but it is secondary for him. The primary concern is whether he can satiate his bodily hunger or not. This is his usual outlook towards food. Quantity matters first. If the food served is less compared to his appetite, then he will not feel happy irrespective of how tasty the food is.

A **mind-oriented personality** eats food for deriving pleasure from its taste. The quantity can be compromised but not the taste. If the food is not tasty, then he will not feel satisfied. It doesn't matter how healthy the food is or how beautiful it looks. If it is not pleasing to the palate, then the person will not feel happy.

An **emotion-oriented personality** gives importance to beauty along with taste. He can compromise on quantity sometimes, but not on taste and beauty. The beauty of food is

the way it is cooked, served, how it looks visually, its aroma, the ambiance of the place where he is eating, etc. An emotion-oriented person in that sense looks for royalty and elegance in his sensual delights. That is why beauty is an important aspect for him along with taste and appropriate quantity.

A **consciousness-oriented personality** gives tremendous importance to the health and vitality of the food that he is eating. For once the quantity can be less, but the food should be tasty, beautiful and good for health. If the food is ample, tasty and beautiful but if it is not healthy then he will not feel satisfied and satiated by eating such food. So, for him the vitality of the food is of prime importance. The rest is secondary for him. So foremost the food should promote health, second it should be beautiful, third it should be tasty and fourth it should be ample. This is the order of priority for a consciousness-oriented personality.

By this example, you may have understood the subtle differences that exist in the category of *bhog* for different personalities. It depends upon the individual orientation of human as to what he or she sees important. The products and service acquire different utility for different personalities. Although in the case of food, all food products will have all these qualities in a good system. This particular example is just to illustrate different personalities and their way of deriving happiness from products and services. So each product and service that would be generated in society would cater to these different needs and many products would be categorized accordingly.

Now we will categorize *bhog* in another way. There are four categories of *arth*, namely products and services created by

(A) Agricultural production and services,

(B) Industrial production/professional services,

(C) Administration/social services,

(D) Governance/leadership services.

All these are four types of *ārthik karm*.

Come, let us understand how many types of employment exist in an economic system.

Categories of employment (*karm*)

Every human being has these four faculties of body, mind, emotion and consciousness but orientation or center of any individual is primarily one of these four at any given point of time. Every human operates within a frame naturally and has a center. The frame signifies the interest of the individual for work and for *bhog*. There are four human potencies namely:

1) Physical quotient

2) Intelligence quotient

3) Emotional quotient

4) Consciousness quotient

Accordingly, human personalities can be categorized based on these four potencies.

1) Body-oriented personality

2) Mind- oriented personality

3) Emotion-oriented personality

4) Consciousness- oriented personality

All these personality types are naturally present in human society and have equal importance and value. By utilizing these human potencies every educated individual creates a product or service that is of value in society. There are only four types of economic activities within a given society namely:

1) Work related to agriculture- This type of work is interesting for body-oriented personality

2) Work related to industry and commerce- This type of work is interesting for mind-oriented personality

3) Work related to administration /social services- This type of work is interesting for emotion-oriented personality

4) Work related to leadership/governance – This type of work is interesting for consciousness-oriented personality.

Fig.13

1) **The first category of employment requires physical capacity** and is required for the sustenance of society. The main aim of this employment is to produce food and materials required for public sustenance. The main aim is *lok poshan*. This includes the cultivation of crops, fruits, dairy farming, etc. This also includes various services related to agriculture and farming.

2) **The second category of employment requires mental capacity, imagination** and is required for creating comfort, affluence and luxury in society. The main aim is *lok samriddhi*. This includes the creation of various products and professional services.

3) The third category of employment requires emotional capacity and is required for public services and

administration. The main aim is *lok sewa*. This includes the creation of public facilities, security services, medical services, help-desks, classical arts, teaching, etc. All these require a deeper sensitivity and care towards all members of society.

4) <u>The fourth category of employment requires consciousness capacity</u> and is required for leadership services and policy making. The main aim is lok netritw. This requires discerning ability, impartiality, unbiasedness and sensitivity towards all beings. Leadership requires deeper interest and understanding of human life and natural life. This includes policy making, research, education, professorship, justice, etc. There are further subdivisions and detailed description of each of these categories but I am providing only a brief overview here.

To explain this categorization more deeply we will use the example of agriculture. At the physical level, the person derives pleasure in executing agricultural practices required for actual cultivation. At a mental level, the person has a talent for mental calculations necessary for production, planning, scheduling and transportation of agricultural produce. The mind level person may also be involved in designing some engineering solution for agricultural practices. At the emotional level, the person is deeply involved to oversee a greater area of consumer needs, the farmer needs, technology and manage the overall department of agriculture. His job is to oversee the technology that is being used and determine whether the current practices are meeting the needs of society without causing suffering to anyone. If there are any concerns, then find solutions or inform researchers about problems, conduct surveys and generate reports. When new technology is introduced then make everyone familiar with it. Also, provide guidelines for every farmer and support them with their requirements for production. At consciousness level, the person would be deeply immersed in researching new technologies and sciences for improving agriculture and solving various problems related to farming, the effect of weather on crops, introducing a new breed of crops, studying the effect of farming practices on nature, etc.

You can see how there are four different areas of the job for the same field of agriculture. And all four types of jobs are equally important and have the same value but require different personality types for successful execution.

The second topic of concern is how we are going to distribute employment (*ārthik karm*) and resulting products and services (*bhog*). If our production and distribution are not governed by market forces or by a central planning committee of a command economy, then what is the alternative economic model? This is addressed in the subsequent section.

Everybody will have equal income, but why?

In this new system, every job will have equal importance. All jobs create comfort, happiness and satisfaction in our lives and are equally valuable. If we increase the salary of a few select jobs, then the price of those products and services will increase unnecessarily. As a result, those who have less income will not be able to afford these high-priced goods and services. They will not be able to enjoy these high-priced pleasures and comforts of life. As a consequence, various economic classes will get created in society.

This, in turn, will create all the problems that we are currently facing such as hate, violence, corruption, thieving, etc. People will enter into a race to acquire greater economic power than others. We will not be able to stop this competitive race irrespective of how much ethics, meditation we teach to our children. Various forms of corruption and crime will inevitably take birth. If the system creates a space for economic inequality, then all kinds of problems will surely take birth. Economic inequality is the root cause of all problems in society.

To understand how this idea of equal income would work let us take an example. Let us assume a person works for 5 hours daily for 5 days a week and makes 100 chairs in a month, i.e. he gives 100 hours of work per month. If the labor value for 1 hr. of work is 1 unit of currency, then the monthly income for that person is 100 units for 100 hours of work.

By this standard of a 5-hour working day, the government will issue 100 units of currency as monthly income for everybody who works for 5 hours every day in any type of employment.

If a person for more than 5 hours out of interest, still he or she will receive a salary as per 5-hour benchmark. If a person commits for less number of working hours, then he or she will be paid less. For example, if somebody works for 2 hours every day then it is 40 hours per month. So, the salary would be 40 units of currency. If a person works for 1 hour every day, then his monthly salary would be 20 units of currency. The credit limit for products and services would be dependent upon work commitment. If a person commits for a full working day for a year and assuming government establishes a credit limit of 100000 units, then for committing to half working day will establish a credit limit of 50000 units of currency.

Now the question arises, what would happen if a person doesn't really work but only consumes products and services within his credit limit. What would happen if a person commits for work but doesn't deliver results accordingly? First of all, this system is built on the foundation of true democracy. Which means it enables people to find their job of interest and doesn't force them in any way to do work which they do not enjoy. If a person is not delivering according to his work commitment, then he will be asked reasons. The system will help the individual identify his choice of work and he would be relocated. The fact of the matter is that the goods and services can only be produced for consumption if human society is engaged in creation. Creation is possible only if the right people are in the right place. We all want to enjoy the products and services and we all want to realize our value in society by working in the field of our interest. This fear that people will not work is unfounded and is a reflection of existing economics. If we put the fear of money for people to work by holding control over money, then we have created injustice in the very constitution. This would imply we have infused exploitation in society by law. According to new paradigm of justice there should be a uniform standard for income irrespective of the type of employment.

This is because income facilitates us to realize the meaning of our life. If we have unequal income, then those with less income cannot realize their meaning and the value of their life will become less. Thus, inequality will get created in society and various types of complexities will take birth. Society will begin to suffer from various conflicts. If we try to solve this problem by any other way, it will not work. If we do not keep equal standard for income for all types of employment, then we will inevitably create less or huge income inequality and this will create all types of problems. That is why in the new economics everybody has equal income. If anyone else has a better solution than this, he or she is most welcome to suggest their solution.

Now let us understand a bit about the design of the software-based system, which has three subsystems namely, product ordering system, production management system and product distribution system.

Product Ordering System

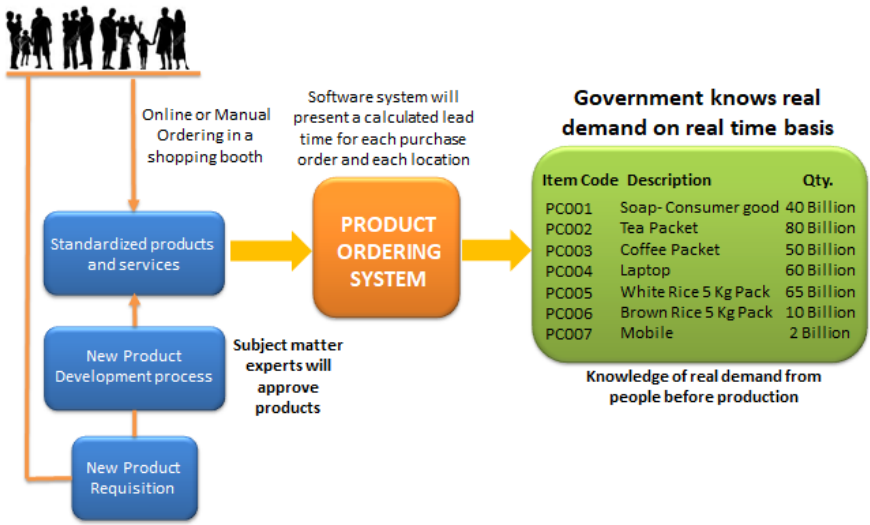


Fig.14

Let us now understand a little bit about the product ordering system. The product ordering system is a centralized system

containing a list of all products and services. The system will launch these products and services in the social domain for everybody's use. These would be certified, standardized product codes, pre-approved by subject matter experts of government after thorough analysis. The safety and quality of these products and services will be guaranteed by the government. The impact of the products and services on humans, other beings and the environment will be thoroughly assessed before launching any product in the social domain. Also, the manufacturing process would be assessed and hazard analysis and risk assessment to the manufacturer, user, or environment will be performed.

Also, the nomenclature of the products and services would be through a system of codification. It would be ensured that products are standardized. For example, currently there are thousands of different mobile phones of different brands. They have different quality standards and different features. It becomes so hard, even for the consumer to choose a product without standardization.

In the new system, there would be very few types of highest quality mobile phones standardized and optimized for everyone. This would optimize raw material usage and ensure the highest quality. Also, it would be ensured that if the raw material is taken from nature, then it is disposed of properly into nature properly so that nature's cycles do not get unbalanced. Thus, every product will have a disposal plan along with a manufacturing plan. This will ensure that material is sufficiently broken down for easy assimilation back into nature and we never fall short of raw material. The product ordering system will also provide an option for every citizen to introduce concepts of new products and services or improvements on an existing one. You can also ask for personalized products for specific individual usage. All of this can be done through a new product/service requisition form. Subject matter experts will evaluate your request and if there are no concerns regarding the environment or safety of any living being then it would be approved for production. The creation of all products and services would be scientifically

evaluated so that it is certified that it creates no ill effect on human beings or imbalance in the environment. Standardized products will have a shorter lead time for manufacturing and non-standard products will have a longer lead time.

Also, let us assume your particular design of the product is not getting approved and certified for public usage and you have certain objections about it. Then the same issue can be raised in the citizen's dialogue forum. You can present your arguments and proofs for the product and the concerned department would have to justify why they are rejecting a particular product for social use. All of these discussions and documentation would be open for public viewing. The system will ensure that the right to information is provided by default. No individual will have to file separate petitions requesting information. The functioning of the system will be so transparent that it is open for scrutiny and for improvement.

Production Management System

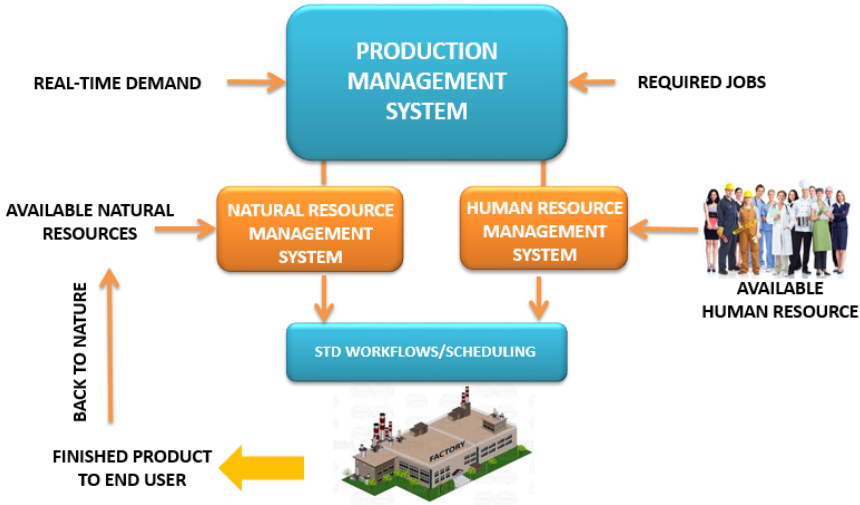


Fig.15

The system consolidates demand for products and services on a real-time basis and it also consolidates demand for employment.

The production management system is a centralized management system for managing the production of goods and services. When the subject matter experts introduce any product or service then they create an item code and also fill all the data regarding the product or service.

Every product code will have engineering design documents such as engineering drawings, bill of material, test data, failure analysis, risk analysis, the voice of customer, requirements analysis, etc. It will also have manufacturing documents such as manufacturing process sheets, quality control process sheets, risk analysis documents, packaging design, service and maintenance plans, user manuals, etc. Basically, all the data related to design, manufacturing, transportation and storage of the product will be uploaded in the system by subject matter experts. The production management has within it two subsystems i.e. natural resource management system and human resource management.

Natural resource management system would be a centralized data bank which would be constantly updated with natural resource availability required for making any product. It will also have the data of all the natural cycles that are related to each other and would be monitored by scientists. The scientists would ensure that natural cycles do not get disturbed when human beings make cultural products. They would ensure that natural resource extraction and disposal rates are always maintained to keep natural cycles in balance. These scientists would also suggest alternatives for raw materials for a given product by consultation with design engineers.

The human resource management system would be a centralized data bank where consolidated data for human resources would be available. The data bank would have the entire data for education, work experience, skill and interest of all citizens. The employment commission would use this data to match job vacancies with deserving people. The system would enable everyone to find the job of their interest. The employment commission would monitor this data to analyze

the kind of training, skill set and education required to address the demand citizens themselves are putting forward. Also, it will have a bird's eye view of the type of jobs people are interested in. The system can only be successful if it is able to provide the right job to the right person. If the person is unhappy with the job they are doing for a long time then it is not good for everybody, not just for the individual.

Product & services distribution system

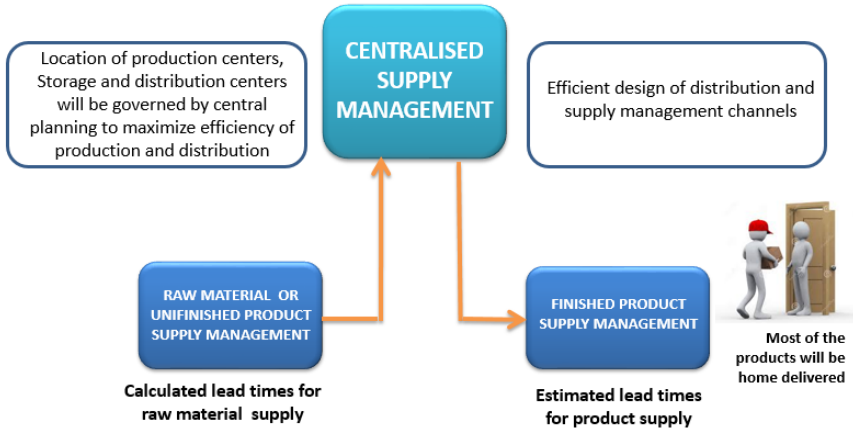


Fig.16

The product distribution system is a centralized system for managing the distribution of products and services according to demand. Firstly, it is a very important function of the system to make the products and services available to the citizens in the least possible amount of time. The citizens should not have to wait for long periods of time to fulfill their desire. Secondly, there should be efficiency in the distribution system so that the product has to travel minimum distance from factory to individual homes. Thirdly the product should not get damaged or decay in the process of travel. In the current system, a lot of farm produce is wasted during transportation and storage. The product distribution system is also utilized for planning the layout of farms, factories, residential areas and offices.

Products and services distribution system is basically a network map laying out the path or movement of different raw materials, finished goods and services at different stages within an economic system. It also takes into account the public transportation system for humans. It is constantly optimized for minimizing losses of time, resource and labor.

Policy for employment

If you are above 25 years of age, then you can choose the field of your work. depending upon qualification, capability, talent, skill and interest.

If the government is not able to provide employment for a certain time period, then the government would still issue credit points to that individual for that duration. Every child up to 25 years of age, housewives, or house husbands working at home, elderly citizens above 50 years of age and sick, invalid, or handicapped people will be issued credit points every month for their livelihood. This is to ensure that no individual remains dependent upon another individual for money. Every citizen is directly related to the system for economic matters. Behavior within the family, within colleagues, within society will no longer get tensed or stressed due to economic dependencies. Of course, these credit points are for the government's financial calculations and have no relevance for individual.

The employment agency will have four subdivisions to allocate jobs and responsibilities to people.

Commission for governance/leadership services

Commission for administration/social services

Commission for industrial production /professional services

Commission for agriculture

As we had mentioned earlier candidates with developed physical quotient (PQ) are suitable for agriculture. Candidates with developed intelligence quotient (IQ) are suitable for industry and other professional services.

Candidates with developed emotional quotient (EQ) are suitable for administration. Candidates with developed consciousness quotient (CQ) are suitable for leadership, research. The potency can be determined anytime by examination. Any citizen can apply anytime for determination of their potency level.

All the four categories of employment will have three subcategories namely level 1, level 2 and level 3. So, there are twelve categories of jobs. Every job is equally complex and has its own intricacies and subtleties. For example, the subject of farming itself can be learned to great depth for many years. This categorization is based on the span of knowledge required for a job and sensitivity required for its execution. The employment to any of the four divisions would be through an examination process by respective commissions. The commission would conduct an annual written examination and an interview test to determine eligibility for a given category. Those who acquire 33 % aggregate marks at the end of five years would fall under level 1. Those who acquire 33-66% aggregate marks at the end of five years would be level 2 and those who exceed 66 % aggregate marks at the end of five years would be considered level 3 of proficiency. Accordingly, they will be offered employment.

Selection and election procedure for leadership services

There are three categories of jobs in leadership services. **Level 1** comprises jobs related to *ādi bhautik* research. For example, to determine alternate energy source for worlds energy needs would be part of *ādi bhautik* research. Level 1 job also includes the job of policymaking in which policymakers draft detailed policies, regulations, laws and guidelines for designated administrative zones. Their duty is policy making and management based on real-world data obtained from the system such as data on raw material, public demand, human resource, etc. They are involved in the day to day affairs of managing education, employment, protection, public facilities and services. It is for these positions election is conducted.

Consciousness quotient personalities of at least level 1 potency measure will be eligible for contesting elections for *ādi bhautik* leadership. **Level 2** comprises jobs related to *ādi daivik* research. They research about deeper principles of natural world and human nature. They are top-level system experts who oversee the broader system framework and participate in the refinement of education, employment, security, public welfare systems such as healthcare, etc. They are not involved in the day to day management. They work on the design of systems and subsystems, factors and methodology of data collection and monitor overall system framework. They study how different policies interact with each other and study the effect of policies on human beings and nature. Their studies are also taken as input sometimes by *ādi bhautik* leadership for making policy decisions. **Level 3** comprises jobs related to *ādhyātmik* research. This comprises of guides and leaders who have a very deep universal vision and are scientists, philosophers and thinkers who guide all humankind for a better future so that aim of life is continuously being fulfilled. They are the ultimate creators of human culture. They ensure all beings are able to live satisfactory lives. They are the ones who conceive and give birth to advanced systems of human coexistence. Their studies are also taken as input for making policy decisions.

The people who have developed consciousness quotient, depending upon their potency will be offered jobs in any of these three levels for specialized research. The commission for leadership services will be responsible for allotting employment to consciousness quotient personalities. After completing five years of higher education, those who acquire 33 % aggregate marks in this category will be eligible for level 1 research. Those who acquire 33-66% aggregate marks in this category will be eligible for level 2 research jobs and those who exceed 66 % aggregate marks in this category will be eligible for level 3 research jobs. At any stage of their career, they can retake the examination and choose a job requiring higher potency. Now let us talk a little bit about the election process for *ādi bhautik* leadership.

This is equivalent to the position of today's political leadership. The formation of government leadership is a very important aspect of the system. The first step of any successful system is selecting the right leadership. So how leaders would be selected and then elected? Out of all the applications that will be received from consciousness quotient personalities working in the field of research on any level, 10 candidates would be shortlisted for every town in the world through an examination process conducted by commission for leadership.

The detailed description of the examination process is beyond the scope of this book, but it would be based on the understanding we shared previously about human consciousness. Out of these 10 candidates, the public will vote and elect 5 candidates for leadership at the town level.

These 5 candidates will then choose one amongst themselves to be the chairman. The arrangement of the election process would be taken care of by the government. The leadership commission would inform all the residents of a certain administrative zone about prospective candidates. The commission would circulate their envisioned policies through various mediums. No candidate is allowed to campaign on their own in the social sphere. It is the leadership commission that is responsible for the circulation of all information pertaining to all candidates. Also, the commission would circulate their speeches, plans and previous work history. This would ensure every candidate is heard equally. The commission would also conduct public events online and offline where the candidates can be asked questions by the public. There would be a specific date and time for voting. Whosoever candidate gets elected would be appointed for the next 5 years. Similarly, 5 leaders of district level will be elected by leaders from 20 towns out of 10 shortlisted candidates. Then 5 leaders of state level will be elected by leaders from 20 districts out of 10 shortlisted candidates. Then 5 leaders of national level will be elected by leaders of 20 states out of 10 shortlisted candidates. Finally, 5 leaders of world level will be elected by leaders of all nations out of 10 shortlisted candidates.

To assess whether the performance of the leader is satisfactory or not, detailed explanation is provided in the chapter for political model. If performance rating of the leader drops below a certain threshold on a scale, then election commission will conduct re-election for that post. The leadership should not only be qualified but also should be liked by citizens. So, this is the brief description of leadership formation.

There are four main functions of leaders which is to provide education, employment, public facilities/amenities and protection. If we are able to create a government through such a model of democracy, then no suffering would arise in such a system and a framework would be in place for solving all problems, rather than creating new. Everyone finds the right place in such a framework.

Selection procedure for administrative services

There are three categories of jobs in administrative services. **Level 1** consists of field experts and service providers. **Level 2** comprises jobs related to data analysis, procedural supervision and documentation. **Level 3** consists of supervisors or administrators who can oversee an entire domain and can see the effect of any policy change on people with respect to that domain. They draft work procedures for specific domains like education, healthcare, etc. The people who have developed emotional quotient, depending upon their potency will be provided jobs in any of these three levels. The commission for administrative services will be responsible for offering employment to emotional quotient personalities.

After completing five years of higher education, those who acquire 33 % aggregate marks in this category will be offered level 1 jobs. Those who acquire 33-66% aggregate marks will be offered level 2 jobs and those who exceed 66 % aggregate marks will be offered level 3 jobs. At any stage of their career, they can retake the examination and choose a job requiring higher potency. The leadership and management position in both agriculture and industry division is held by consciousness quotient personalities and supervisors would be emotion quotient personalities.

Remaining people working in industries would be intelligence quotient and people working in agricultural production would be physical quotient personalities.

Selection procedure for industrial production and professional services

There are three categories of jobs in industrial production and professional services. **Level 1** consists of technician jobs in different trades such as carpentry, plumbing, tailoring, masonry, electrical fitting & repairing, machine operation, mechanical installations, servicing& repair, etc. **Level 2** consists of various professional jobs such as manufacturing engineering, product design engineering, quality control engineering, materials engineering, automation engineering, service engineering, software programming, dress designing, hair styling, cooking, etc. **Level 3** comprises of technology specialists having an understanding of complete technology and processes required for a certain industry. The people who have developed intelligence quotient, depending upon their potency will be provided jobs in any of these three levels. The commission for industry and professional services will be responsible for allotting employment to intelligence quotient personalities. After completing five years of higher education, those who acquire 33 % aggregate marks in this category will be offered level 1 jobs. Those who acquire 33-66% aggregate marks in this category will be offered level 2 jobs and those who exceed 66 % aggregate marks in this category will be offered level 3 jobs. At any stage of their career, they can retake the examination and choose a job requiring higher potency.

Selection procedure for agriculture

There are three categories of jobs in agriculture. Level 1 involves the cultivation of crops. All crops such as wheat, corn, cotton, mustard, etc. would fall under level 1 job. Level 2 involves horticulture-related jobs such as growing fruit trees, vegetables and flowers. Level 3 involves dairy farming, beekeeping and animal husbandry. The people who have developed physical quotient, depending upon their potency

will be provided jobs in any of these three levels. The commission for agriculture will be responsible for allotting employment to physical quotient personalities. After completing five years of higher education, those who acquire 33 % aggregate marks in this category will be offered level 1 jobs. Those who acquire 33-66% aggregate marks in this category will be offered level 2 jobs and those who exceed 66 % aggregate marks in this category will be offered level 3 jobs. At any stage of their career, they can retake the examination and choose a job requiring higher potency.

Policy for social facilities and amenities

These are the social facilities which cannot be generated or maintained by individual families or organizations alone. In the new system, many of the social level facilities will be provided to all citizens as they are being used by everyone extensively. And it would be futile to measure their individual use in various contexts, such as roads and public transport. The costs for such facilities would be put under government expenditure. No separate taxes would be collected in this system. No individual, family and organization have to pay bills to avail these social level facilities. These expenses are already taken care of under the head of government cost in each product or service. This annual spending of government is therefore distributed into the costs of goods and services that are produced in that financial year. When an individual consumes any product or service he or she is actually paying for the salaries of people who worked to create these social facilities in addition to the cost of measurable labor involved.

In the new system, the government will provide land and create factories and office spaces equipped with all facilities for the entire working class. The government will also distribute residential plots to each family. It is up to the family whether they want a custom designed or predesigned house. These residential areas and office spaces will be equipped with all facilities such as electricity, gas, water supply, internet, television connection, telephone connection, postal facility, sewerage system, security systems, etc.

These facilities can be metered so that wastage does not take place. For example, the system will automatically flag your water supply if it detects excessive use of water or accidental opening of the water tap. Most of the systems would be sensor controlled. If you leave the house, then automatically the lights and air-conditioning will switch off. You don't have to remember to switch it off. By the use of technology and centralized governance lot of these resources would be optimally used. The water that goes into sewers would be reprocessed. There would be sophistication and use of modern technology in the design of living spaces and working spaces. Most of the electricity would be generated through renewable sources of energy which do not create any pollution. This is only possible when individuals, families, or organizations do not have to struggle to make arrangements by themselves but centralized governance facilitates their planning and availability on a global level. Such efficient arrangements can only be made possible by a mix of top down and bottom up interaction and planning. All these arrangements would be world class and conserve a lot of earth's resources which are being wasted due to mismanagement.

Each residential area would have libraries, parks, health clubs, stadiums, entertainment clubs, swimming pools, hospitals, post offices, schools, public transport, public toilets, etc. available for every citizen for ready use. There would be centralized management even for garbage disposal. The town planning authorities will plan the residential area and location of offices and factories in such a way that people don't have to travel extensively. The distribution of these facilities would be as per administrative zones and each administrative zone will be treated equally as per need. There would be no private organizations in this system. Private schools, private health clubs, or private hospitals that charge money for service will not exist. As we mentioned before the transaction is always between the system and individual. Not between individuals.

Now a question arises how would we regulate unwarranted wastage or excessive consumption of these resources by a family or organization if one doesn't have to pay money.

Normally we tend to think that saving money and wanting to make profits in a capitalistic system keeps excessive consumption of resources in check. But actually, the capitalistic system private corporations ration resources from the perspective of an individual/ individual project for profitability but do not manage the overall resources of the earth. In fact, the very existence of private corporations creates more wastage. We need management of resources for everybody and not individual profitability accompanied with global wastage of resources. **We are not destroying the earth by over-consumption. We are destroying the earth by mismanagement.**

In the new system for creating a product or service, there is a predefined process sheet or workflow which outlines the entire process from raw material stage to manufacturing, use and disposal. Therefore, we will know the amount of resource consumption beforehand. We will have an estimate of how much electricity or water is going to be consumed for each factory or office space. If consumption begins to exceed the predefined limit, then immediately system will flag it as a discrepancy and auditing agencies will evaluate the root cause.

By using technology, we can monitor the consumption of each unit. Same applies for residential spaces. If there is a family, then a predefined amount of electricity and water would be allotted to them which would be more than sufficient and ample for use considering the entire population. Every family according to the number of members will get a certain quota. Distribution of facilities and resources will take place equitably. If a family exceeds the limit, then the system will first flag it as a signal and then when it crosses the second safety limit the system will shut down the supply for that unit. Subsequently, the audit will take place to identify the root cause. If the family really has a need for a very high amount of water or electricity, then all they have to do is provide a rationale or purpose of use and system will upgrade their limits. The system will always know how much amount of water, electricity or any other public facility each family or office space is consuming, each district is consuming, each

state is consuming, each nation is consuming and the entire world is consuming. Since all these resources and facilities will always be readily available for all people, there would never be hoarding of resources.

The facilities would be distributed as per administrative zones. There would be some facilities which cannot be provided on a town level but only on a district level. Similarly, there would be certain facilities which cannot be provided on a district level but on a state level. Then there would be certain facilities which cannot be provided even on the state level but on a national level. Finally, there would be certain facilities which can be provided only on a world level. The resource management would be done in a way so that each administrative zone is made as much self- reliant as possible. Ultimately all facilities should be provided to all and this is justice.

Everybody has equal rights upon the basic natural resources of the earth, neither less nor more. If such a system is established, then no human will experience any lack. The problems that occur now will cease to take birth. Problems such as terrorism, poverty, diseases, hunger, rapes, the mentality to torture others, the tendency to show superiority or the tendency to show oneself as a victim and feeling inferior will not exist.

Policy for security/protection/conservation

Security and protection is again a social level arrangement. **There are basically four categories of entities in this universe that develop through the course of evolution- matter, plants-trees, birds-animals and human beings**. Complete protection or conservation should happen for these four categories. No entity should face any threat of extinction. The security policy of the government should be such that no entity faces any damage due to other and they remain in a state of harmonious balance and coexistence. You must have seen a farmer removing weeds to protect his crops. In the same way, if there is any 'being' causing harm to others, then he or she will be removed from

society and will be kept under treatment until complete recovery. If treatment is not possible for such a violent condition, then he or she will be relocated to an isolated place on earth away from society. If the entity retains extreme violent tendencies, then he or she would be terminated for the welfare of all. Chances for such violence would be highly rare under a good system but still, the government would keep minimal weapons, army and prison to tackle such possibilities. Justice system, healthcare system, security system, insurance system would be well established in society and would be developed according to human needs. Development in these areas also maintains balance in the environment. There is very less occurrence of natural calamities like earthquakes to take place as cycles of nature are protected.

Diseases and epidemics do not take birth and human life span increases. There is an increase in strength and faculties of human beings. The environment around becomes clean, fresh and hygienic. Right view of life grows into the consciousness of people. The right security policy also ensures that every human being gets necessary freedom, health and their true place in society. The government would make community homes for those who are alone or cannot stay in a family environment for some reason. These centers would have all kinds of facilities. All elderly people who are not staying with families will find a home in these centers with people to take care of them and people to spend time with. These homes would have all facilities so that elderly or sick do not feel lack or difficulties. The security policy is included so that a harmonious balance and pleasurable environment is created for all living beings. This is because if any being is suffering or in a state of imbalance then he or she inadvertently causes imbalance and disharmony around. This is because we are all interrelated.

If humans wish to live a life of complete happiness, then we must keep everybody around us in a state of balance and harmony. There is no other way. The prisons should not be for punishing people. On the contrary, the prisons would be for regaining mental health.

This is so because behind every crime either there is a bad system. The seeds of abuse, oppression, exploitation, frustration, derangement, lunacy and contemptuous behavior are present in a bad system. Eventually, they lead to all crimes. This can only be rectified by imparting the right education and providing desired employment, facilities, amenities and protection to the citizens. After all, even the criminals also are human beings who were wronged by the system. When they are not able to attain these factors required for the good life through legal means, they adopt illegal ways. We should be ready to replace punishments with health treatments. And even before that, we should be ready to discuss and decide upon right policies that do not create an environment of viciousness and hatred towards each other. The current design of economics and political system is inherently violent. There would be a justice department which is part of the constitutional council in which the judges would be consciousness quotient personalities.

I have explained about the function of constitutional council in the next chapter in greater detail. The head of the justice department and remaining judges would be selected by an exam. Whenever a crime is committed or any untoward incident happens then judges would rush to the spot along with their investigation team and deliver the judgment in relatively less amount of time than today. The victims don't have to come to the police station or court to file a complaint. The judge along with investigation team will reach to the spot. There would be a hierarchy of judges who would look into complaints as per administrative zones i.e. world, nation, state, district and town. After preliminary investigation, each case would be assigned to judges of the appropriate level. Similarly, there would be a department for journalism and media. The people working in this department would be appointed by a selection exam conducted by the employment commission. They would cater to different administrative zones in a hierarchical fashion. Some journalists would do reporting for topics of world level and some for national level and so on till lowermost level. So, in this way the entire economic system would function.

9.The new political system

The results that we see in our world today reflect the kind of constitution we have adopted. The Constitution defines any system. In this chapter, I will describe the new political model of the proposed system. The procedure of government formation and administration decides how the system will function for all of us. Let us now understand the governance model and administrative structure of the proposed system.

Administrative zones

This entire world can be divided into five zones for administrative purposes.

1. Township
2. District
3. State
4. Nation
5. World

The settlement of approx. 200, 000 people will be a township. The conglomeration of 20 townships will be a district. 20 districts together will form a state and the union of 20 states will be a nation. The union of all nations will be one world. Every township will have approximately 40000 houses assuming an average of 5 members per family.

The entire township will have all the facilities required for people and all townships will have an equal standard of design throughout the world.

Election process

The permit for contesting elections will be provided only to people with consciousness quotient. There will be no political parties in this system. Any person above 25 years of age can vote. At the township level, public shall vote to elect 5 leaders out of 10 shortlisted candidates by election commission so that

5 leaders in totality cater to a town of 200,000 people. So, for every 40000 people, two candidates will contest elections and one will be chosen as leader.

The five town leaders will be responsible for a population of 40000 each. These 5 leaders will form town level leadership council.

Only at the town level the general public will directly vote for choosing its leaders. These 5 leaders from time to time shall choose one amongst themselves by consensus to be the chairman. For example, if one amongst them is an expert in the field of education then he will be the chairman to address any policy decision regarding schools of that town. So from time to time, chairman will change according to project requirements. This is applicable for every level of administration, there would be one chairman amongst five leaders at any given moment. The chairman will represent the town level leadership council.

Leaders of 20 townships (20 x 5 = 100 leaders) will then elect 5 leaders for district-level out of 10 shortlisted candidates. **These 5 district leaders will be responsible for 4 towns each. These 5 leaders will form district level leadership council.**

Leaders of 20 districts (20 x5 =100 leaders) will then elect 5 leaders for state-level out of 10 shortlisted candidates. **These 5 state leaders will be responsible for 4 districts each. These 5 leaders will form state level leadership council.**

Leaders of 20 states (20 x 5 =100 leaders) will then elect 5 leaders for national level out of 10 shortlisted candidates. **These 5 national level leaders be responsible for 4 states each. These 5 leaders will form national level leadership council.**

All national-level leaders will then elect 5 leaders to lead the entire world. In the beginning we can have one leader from respective nation to represent in world council. This is done so that nations will not fear any bias or neglect.

Eventually after the system has become fully global, only 5 leaders would be sufficient to manage the entire world divided into five zones. **These 5 leaders will form world level leadership council.**

These leaders will always be assisted by a pool of scientists, thinkers and researchers. All leaders will formulate policies pertaining to their level and will monitor the administration of their respective zones. Even if 10% of people are dissatisfied with system and if a certain leader is found to be unsuitable because performance rating falls down below a certain threshold, and it is established that his decisions led to the dissatisfaction ratings, then commission will conduct reelection for that post. In this re-election one more qualifying candidate will contest elections with existing leader. A simple majority will decide the outcome between the two candidates. The tenure for leadership position would be five years.

Policy making

In the new system there will be no separation of executive and legislature. The deliverable of the leadership council based on which they will be assessed are of three categories, namely *niti* (policy), *niyam* (rules) and *nirnay* (decision). Any policy, legislation, scheme, plan, program, act, regulation, rules, code, executive order, declaration, treaty etc. will fall under any one of these three categories. Therefore, any *niti*, *niyam*, *nirnay* of the leadership council concerning the respective administrative zone will be in the public domain for a period of 3 months for the citizens to review. If at least 10% of the voters do not object to a proposal (*niti*, *niyam*, *nirnay*), then it would be considered valid to be applied in the public domain automatically. If 10% voters of that administrative zone have objections, then the *niti*, *niyam*, *nirnay* would require majority to vote. If 70% voters approve of the legislation, only then it would be passed. The government shall make *niti*, *niyam*, *nirnay* pertaining to any product, service, job, knowledge in the public domain. For example, if a product is launched by the government that some people think is not good for society then they can raise objections in the public

dialogue forum and concerned leader has to answer the necessary questions. Even after the dialogue with leader, 10% voters are unsatisfied then the matter will go for public voting. Finally, only upon majority vote such a product can be launched in the public domain.

Governance Model

In any system, there are only two things which we have to take care of for a fruitful human coexistence. These are the rights of an individual and the duties of an individual. Earlier I described that the subject of economics is required essentially for this purpose. The rights are synonymous to products and facilities one is entitled to. It can also be understood as the freedom one has in society. The other thing is the duties. It is the production of goods and services. It is also the formulation of laws and policies required for producing goods and services. So let us see how the distribution of rights and duties takes place in a democracy.

In a real democracy, every citizen has equal rights and every duty is equally important. That is why in a true democracy every person will feel equally important, equally meaningful from the very beginning till the end of his or her life. The value of human life will not be different from one individual to another. The value of life will not have to be sought by wanting to become rich and famous. All work will be equally important. More money or fame will have no value in such a system. There would be no superior or inferior reflections. There would be no concept of stardom and celebrity hood or hero worship. Every citizen has equal freedom and equal decision-making power with respect to the matters of his or her life. Individual contribution towards the welfare of society will be appreciated and congratulated out of respect and love but not glorified in an unnatural way, like making statues or naming scientific theories by name of the individual. Scientific findings, philosophical findings, policies and solutions are also products out of a certain job executed by a philosopher or scientists or leader just as important as the labor of a farmer. All humans have equal value, equal prestige as consciousness

at the base is of one quality, one essence.

So the decisions which concern the individual alone will be taken by the individual himself. The other citizens cannot impose upon that individual because he or she is free to live his or her personal life and is not disturbing anyone else. For example, even today many women are not allowed to freely travel outside of their home and allowed to wear dress of their choice. Such impositions will not happen in the new system. No one is financially dependent on another, so such behavior will not hold any power over other and individual freedom will exist from the very start. Even if a child feels highly uncomfortable staying in his or her family then the child will be relocated as per his or her wish. The needs of the child are anyways fulfilled by government and not by parents. The responsibility of education about life is also with the government and not with parents. The relationship between child and parent is only that of love and no other motive can exist. If the child does not feel loved, he will be free to choose his other family and government will help the child in this matter. The child will relocate in the care of people who can and want to love him or her. The previous parents will not be judged if they are not able to love the child. Similarly, in the matters of the family, only the family will take a decision. One family cannot control another family. The decisions which concern individual family will be taken by that family alone. In today's time, one family can impose upon other families through financial power and social status. This will not happen in the proposed system.

On a social level, this same principle will extend to each administrative zone. The decisions related to the individual town will be controlled by people of that town. The decisions related with each individual district will be owned by citizens of that district. The decisions related to the individual state will be owned by citizens of that state. The decisions related to the individual nation will be owned by citizens of that nation. The decisions related to the world will be owned by all citizens of the world. From a single individual to the entire world, the decision is owned by the entity directly concerned.

No one controls another. No one else makes the decision but that individual or that group of individuals. For e.g. the decisions which are only related to India will be made by citizens of India alone. But the topics which are related to all nations will be made by the entire world. We should know which decisions are of which level. For example, one main language will be taught in the entire world, this is a world level decision. But each individual nation can have their own second language chosen by them to be taught in schools. This is a more local level decision. Similarly, the school timings can vary from one location to another due to weather differences. These decisions are more decentralized in nature. **In the proposed system, there is both decentralization as well as centralization of governance happening at the same time**. The center provides a broad framework. The actual decisions get more and more narrowed down as it reaches to a more local level.

The leaders are elected only to provide a service to that particular administrative zone. We need leaders because for making a decision about the collective we cannot assemble together and make a wide discussion nor is it required. This is not the main objective and we cannot enjoy our lives if for every little decision all town members are called for voting. For example, for determining what kind of traffic system we should have in a town, we need not assemble 200000 people of that town. How would common citizens know about a good traffic system? They can only comment on their experience.

So, a consciousness quotient personality chosen as a leader will do this job for us and provide his services for the welfare of all. If the people are not happy by the decision, by the outcome or by the performance of the leader then they can red flag it anytime. Every job requires specialization and leadership is the job which requires the specialization of making decisions for the benefit of all but the final say will always be with citizens. Only, in emergency situations the leader can take matter in their own hands and later provide detailed explanations when the emergency situation has been dealt with.

Now, in the beginning, the world level leadership council will propose a complete constitution or framework to the people. It is the overall framework, defining the structure of governance. It is the mainframe. The voters of the entire world will vote upon this world constitution and by a simple majority the outcome is decided. If there are objections and anybody has issues they can raise an objection. The individual has to provide a rationale as to how his individual freedom and rights are impacted by this new constitution of human coexistence. People's concern regarding the new constitution will be discussed and resolved in the global dialogue platform. Once the constitution is accepted by simple majority and passed then governance will take place accordingly.

The leader of each administrative zone would do the job pertaining to their level and also supervise the functioning of lower governments. For example, all resources will be under the world council. World council will allocate resources to lower councils based on a judicious distribution as per needs and ensuring there are no negative side effects to this allocation. Scientists will work for each level of council and hand over their findings and inventions so that determination can be made for everybody's welfare and comfort. The world council will formulate policies and guide the national council. The national council would, in turn, guide the state council and this chain continues till the lowermost level. Each higher level of leadership will hand over clearly written down information for lower levels to follow. The governance will take place from the top down and election and control of governance will take place bottom up. Only consciousness level people will become leaders as they naturally take steps for benefit of all. To safeguard democracy, the control will always remain with masses. This maintains the power balance in the system.

The world government will also frame broader policies for education, housing, protection and employment. The responsibility of leadership and administration would be to provide education, employment, protection and social facilities/amenities to all citizens within its purview.

All policy decisions will be passed by simple majority vote for respective levels. The dialogue and decision making process between leaders of the council would be telecast live and available for people to see. The system shall inform about all policy changes and laws to citizens of that administrative zone through the web portal. The leaders would formulate laws and make amendments when necessary. The leaders are also supervisory authority for administration.

Constitutional Council

There shall be a Constitutional Council which will be the constitutional authority. It is very similar to present day judiciary. It shall be established to ensure that constitutional principles and rules are upheld. Constitutional principles are those principles which ensure that human life remains happy in a continuously changing world. Its main activity is to rule on whether proposed statutes conform with the aim of happy life for everybody, after they have been voted by leadership council and before they are signed into law. Individual citizens can ask for the Council to review whether a certain law applied in the case is constitutional (a posteriori review).

So this would be another body assisting the government in making *niti*, *niyam* and *nirnay*. After passing any policy, legislation, decision or making any constitutional amendment leaders are mandated to get it approved by constitutional council. The council will consist of consciousness quotient personalities and experts from various fields who will be selected by an examination process. They possess deep knowledge of the entire framework and will warn the government of any possible repercussion due to any amendment.

When the leaders of a certain administrative zone make any policy or introduce any bill at any level then updates are sent to everybody. These updates would also be sent to higher leadership as well as constitutional council. If the constitutional council thinks that the proposed bill is not good, then they can raise an objection to its implementation. The leaders simply cannot change the constitution by their own

whims and fancy. **If no resolution is reached between leader's council and constitutional council, then public referendum will take place on the concerned topic and citizens within that administrative zone will vote. If 70% voters approve of it then the bill would be passed as an act**. **The final say on any topic is with citizens of that administrative zone who are affected by that law**. If the voter does not cast his vote, then it is registered as a sign of consent.

The other most important job of constitutional council is to conduct audit, investigations and pass judgements to assess cause for any inconvenience caused to citizens. The constitutional council will also assess the performance of leaders and assign performance ratings. If the performance rating of the leadership drops below a certain threshold, then election commission will conduct re-election for that post or the leader can submit his own resignation. It will be understood that leader has no solution for the inconvenience citizens are facing. Thus he or she will vacate their position for some other person who is more capable to deliver the solution.

Citizen Satisfaction Index & grievance redressal

Each individual can rate the performance of the government by grading the experience he or she has had while availing the facility. The pleasures are categorized into three categories. The pleasure of education, the pleasure of employment and the pleasure of consuming products and services. If the individual is able to avail desired pleasure of *jnyān*, *karm* and *bhog* within desired time frame then the happiness rating would be maximum. The individual assigns satisfaction ratings and if it is very low, then individual can also file grievances and complaints online in the system. All the ratings and complaints will be visible for everybody to see. The concerned department will be notified automatically about the citizen feedback. The department will then initiate an audit and find out the root cause of negative feedback. Thus a report shall be submitted in which the root cause will be mentioned and the necessary steps for corrective actions.

If the complainant feels satisfied by the outcome of corrective action, then report will be closed. If the complainant does not provide any feedback within a stipulated time, then their vote shall be taken as positive and the matter will be closed. If the citizen is not satisfied with the corrective action, then matter will go to constitutional council. The constitutional council will be assessing the performance of departments and will have judges who will conduct audits and investigations to assess root cause of major complaints. The algorithm within the system will calculate the number of negative and positive feedbacks provided by public. Subsequently performance ratings would be calculated based on the feedback of end users.

Citizens will be able to know the performance ratings of leader and will also know whether the issue is a local one or a global one. People will know whether a certain discomfort has been caused by a global policy failure or a local policy failure. Thus, the performance of the individual departments, department officials and leaders heading that department would be evaluated and recorded. Ratings would get mapped to leaders as well as officials in that concerned department. The detail of the performance assessment process is beyond the scope of this book.

The important point to note is that when the performance rating of a certain leader will drop beyond a certain threshold limit then either the leader will himself resign or election commission will conduct a re-election. Whenever an election would take place, all the previous history of the leader would be available for viewing to make an educated choice for leadership posts.

Thus the performance of the government is not measured by GDP or any other index which has no direct correlation with human satisfaction. In the new system even if 1% population is highly dissatisfied, then it will start reflecting in the system. The concerned department would examine and to arrive at the root cause and take necessary steps for rectification. So accountability and transparency is highest in such a system.

Fig.17

Governance by new set of performance parameters

You must have seen that to determine the health of human body, pulse is often checked by the doctor. By detecting early symptoms of imbalance and disease reaction in the body, one can take preventive steps to correct the problem before it manifests into a major one. The same way we can design the diagnostics and performance metric of our system.

In a cultural system, the health of the system is tracked by economic markers. Using these economic markers, we can determine the demand, production and consumption at each administrative level. We can track the demand and consumption down to each individual. There would be a special data analysis team or diagnostics team which would monitor the demand, production and consumption pattern. These three factors need to be in tandem. If the demand is more and actual consumption is less, then surely people of that administrative zone are suffering and there is some problem in production and distribution. In such a case root cause would be analyzed to determine why demand was not met and corrective measures will be taken.

Even if one individual does not receive according to his or her demand then it is a problem, it is an injustice. Natural resources and cultural resources are for everyone in this world. Everybody equally deserves it. If society can create something by joint efforts of able people, then everybody has equal rights upon it.

This is justice. This is the social contract or agreement based upon which we all should decide to implement a new constitution. The agreement is that everybody within certain age limit (for e.g. 25-50) will create all products and services and it would be available for all babies, children, old, sick, teenagers, housewife, house husband, working men and women, everyone. Every human equally deserves all resource natural or cultural, right from the moment he or she takes birth. On the contrary, in today's world even if you are a child or sick person if you don't have money then you will not get food, education, medical facility, house, etc. How unintelligent is such a culture! Now we have a solution by which we can be free from these problems.

Public intervention in policy making

At any point of time even if a single citizen is unhappy with the rules, policies and decisions implemented at any level of administration, can raise a red flag, place their concerns through the online portal.

The citizen or group of citizens can state what their difficulty is with regards to their rights. For example, if people of a certain zone want a certain change in rules pertaining to their administrative zone then they will have right to change it (after majority vote) as long as it does not affect any other citizen of any other zone. They can place their concern through the public dialogue platform addressing the constitutional council and leadership council. Once the application or objection is placed in the public forum, then leadership shall conduct a dialogue with that individual or group of individuals. The dialogue will be available for public viewing. If the concerns of individual hold the ground of rationality by dialogue, then the solution would be sought. The citizen simply cannot blame the government. Until and unless the citizens feel satisfied by the explanation provided, the dialogue will continue. Thus, there would be an open platform allowing citizens to engage with leaders to discuss problems or suggest solutions. People will not have to make protest marches or stage demonstrations to raise objections to any policy. Protests reflect that the system

is inadequate. The constitutionally enabled platform for dialogue is the designated place where every citizen can raise their questions to leaders and respective departments.

The system will have clear channels to resolve any contentious issue. Dialogue will be enabled, the entire data and research regarding the topic will be on the public domain. The person who raises an objection to a policy has to justify his objection. If he cannot justify the same in dialogue platform, then his objection will not hold any ground and will be rejected.

For example, if someone objects to increasing automation, then he or she has to present her case in the dialogue forum. The person who raised objection must backup his statements by logical arguments. He or she simply cannot escape responsibility by assigning a blame to the government without proper justifications. There is no need to protest because you are given full chance to present your arguments and eventually matter is decided by a well formulated procedure of dialogue, research and people's mandate.

The working of government can be checked anytime by citizens as entire data will be accessible through the system. This will safeguard any power imbalance. Due to economic equality the qualities of truth, love, cooperation, justice, security, health, peace and affluence will flower in society.

10.Classification of human personalities

Why do we need to classify human personalities?

Every human being has a personality, a frame of likes and dislikes. A person operates in life according to his frame. Personality type refers to the psychological classification of different types of individuals. The need for this classification arises to facilitate human interaction, cooperation in a smooth and comfortable manner. When one knows the personality type of other person then there are less chances of any wrong behavior or misunderstanding. There will be no wrong expectations from each other. As I have mentioned in the earlier chapter that broadly there are four types of human personality. It is possible to know the personality type of each human by examination if one wishes to do so. One can deduce the personality type fairly accurately. In this chapter I am going to explain about these personality types in some detail. After reading this chapter you will be able to understand your own personality more deeply. You will also understand the way to relate with other personality types for happiness in various relationships. Come, let us try to understand this typology more deeply. There is one more important benefit in learning about this classification.

In the human society, the outlining of duties and the distribution of fruits resulting from the execution of these duties is of prime importance. This is because all humans due to natural and cultural diversities are different. For doing each type of work a certain kind of qualification, capability, talent, skill and interest is required, so that the work can be well accomplished for the society. Also, there will be minimal errors in the work. For being able to collaborate collectively within a social framework we need personality classification. Whosoever after receiving education acquires whatever level of qualification, capability, talent, skill and interest, he should be given responsibility accordingly. In this way, outlining of duties can be done in society.

By doing a job according to their own nature and *wariyta* (potency), people will have the pleasure of *karm* and it will be accomplished timely with minimal chances of error. Level of consciousness for doing a job is called *wariyta*. The meaning of *wariyta* is – to be eligible, to be capable, to be qualified and to be potent for choosing certain *karm* in the social system. The four types of *wariyta* are in sequential order i.e. physical, mental, emotional, consciousness level. This is the sequence of human evolution, which in four stages comes to fruition.

In this evolutionary path four capacities are obtained – *kriya shakti* (capacity for physical action), *vichār shakti* (capacity for thinking), *bhāw shakti* (capacity for feeling) and *chid shakti* (capacity for witness/knowing) and there are four outcomes of these respectively– *bal* (physical power), *wāni* (speech power), *samwedna* (ability to empathize) and *viwek* (ability to discern).

This sequential human evolution generates four types of work capacities, by which four types of *karm* get executed within society- Physical level work (e.g. agriculture), Mind level work (various professional services), emotional level work (administrative services) and lastly consciousness level work (leadership services). These work capacities acquired by this sequential evolutionary process make the four types of work successful, by which this society receives all types of happiness's.

The entry to each of these levels of *wariyta* is open for all human beings, which is obtained as a result of the evolutionary process. Sequential evolutionary journey for the development of Body, Mind, *prān* and Soul leads to the attainment of *wariyta*. By birth, only a natural physical capacity is obtained. Birth happens only of the basic hardware. All the other faculties need development by education. This is the software aspect. Any human being by his interest and efforts can attain any type of *wariyta*.

Every human can attain any *wariyta*, from physical to mental, mental to emotional and emotional to consciousness level, if one has deep wish.

By development of physique, attainment of physical power happens. By development of mind, attainment of speech power happens. By development of emotion, attainment of empathy happens. By development of consciousness, attainment of discerning power happens.

The value of each type of personality is same. All are equally important for society. This classification is done so that every human can attain their desired happiness's of *jnyān*, *karm* and *bhog*. To create all kinds of pleasures, we need to execute different kinds of activities. For this we need people with all types of *wariyta*. This means every adult human should develop *wariyta* in one topic or another. Only then we can create beautiful pleasures in society with help of each other. The purpose of this classification is only to facilitate the creation of various types of *sukh* in society. Otherwise, every individual is unique in his own way and no two persons are exactly same in this world. There is no other intent for this classification. There is no point in comparing one human being with another.

For example, let us take the example of a buyer and seller. The interaction between a buyer and seller would be smooth only when they recognize their identities. Classification means definition of identities. If there is no definition, there will be no recognition. And without recognizing who is selling and who is buying, there will be confusion. So much time would be wasted in finding out each other. And every time we would have to start a new search. In other words, without recognition it is very inconvenient to do social level interaction.

Let us take another example. If we do not know who a doctor in our society is, then imagine how much inconvenience it will create for the patient. Imagine the patient is in pain and he or she has to search who is a doctor in society and where does he live. This classification does not mean doctor is superior and patient is inferior. Classification also does not mean we are limiting anybody for the life of their choice. On the contrary classification enables everybody to live a fulfilled life by describing their identities in a social environment.

By this example, we can understand the requirement of any classification in society. To clarify all these topics, we need culture and education. So that people derive same meaning universally for any particular topic and not make their own interpretations.

Classification of human personalities brings clarity and ease to all types of human interactions. It enables us to fulfill the ultimate goal of our life. Classification does not mean some type of hierarchy in which value of one human is more than another. No individual is inferior or superior to others. If we are all made up of same *tattw's* then how can one be superior to other? If you look within yourself and observe your "self", your own "being", the element that you call "I" then do you feel that your "I" has something more or less than others "I"? Every being is essentially the same, like clay in different earthen pots is same although the design may be different. Similarly, even though we are essentially same, but we are also different. Our likes and dislikes are different. Our forms are different, our names are different, our interest and activities are different and our utility in society is different. All the variety and diversity within humans are for a reason and serve a purpose. It is because we are diverse that we are able to create and consume so many different types of pleasures in this world. So, diversity increases *sukh* in life and therefore diversity in personality traits is a positive thing.

All humans cannot develop all faculties and talents in a realistic time span. They cannot go deep in each and every field and it is not the purpose of life too. Therefore, it becomes necessary to categorize human labor so that we can design a system of cooperation and coexistence to generate subjects of pleasure for each other. I would like to emphasize again that the ultimate goal of life is not to attain higher consciousness. The goal of life for all human beings is not to become self - realized or derive higher knowledge. Although some people can be interested in such knowledge but the ultimate goal of life is to derive joy. As human proceeds in the direction of enjoyment, the development of consciousness is an inevitable side effect.

So, you must have understood the need for classification. For the benefit of human society, I am classifying humans into four personality types. Broadly we find four types of people in this world. The following words can be given to these four types:

1. Individual with developed Physical Quotient (PQ)
2. Individual with developed Intelligence Quotient (IQ)
3. Individual with developed Emotional Quotient (EQ)
4. Individual with developed Consciousness Quotient (CQ)

Individual with Physical Quotient-PQ

These are the people who even after receiving full education and training, their mental level does not fully develop, only physical development takes place. Their mental development is minimal or basic, which means they do not have much interest in education. They develop only on the physical level. The physical development happens just by *āhār* and *vihār*. Such people are extremely capable of mostly agriculture-related work or jobs that require well defined physical labor. It becomes a burden for them if they are allotted mental work and lot of calculations etc. Their wishes in life are also just about eating and sleeping. Body level amusement (*tanornjan*) or fulfilling the urges that primarily engage the body is their wish and their need. Their food requirement is also very basic and they do not understand about different delicacies. They don't have much wish for tasting different cuisines and eating differently flavored exciting foods.

The physical quotient people only live for themselves. Their marriage also mostly happens with the arrangement made by other relatives. They are not too much involved and concerned with family life. They are very simple people. Their whole behavior is very simple. By looking these people, it may seem that they have *wairāgy* (renunciation) from this world.Neither they are interested in the pleasure of senses, neither they are talkative; neither they have any special friends, which means

they don't have much to do with any kind of relationship. It may seem that they don't have any *moh* (attachment) and *wāsna* (desires). In fact, sometimes they appear like a holy man with no worries or concerns. Quietly they do their defined tasks and are limited to engaging the body for pleasure (*tanornjan*). They have the capacity to physically work for almost 6 hours continuously in suitable conditions. Beyond this they start feeling great discomfort.

Individual with Intelligence quotient-IQ

These are the people who after receiving full education and training get developed on a mental level. These people like to do that work which primarily requires mind faculty or more specifically tasks which require developed *mann* and *buddhi*. Developed *mann* and *buddhi* enable these individuals to have developed communication skills. They also become very imaginative. They can very well imagine or conceptualize various shapes, diagrams and designs. They have a calculative mind. That is why they can make goods of various kinds. Various types of art get developed in them but do not get much deepened. They like to taste various types of food and cuisines. They fancy luxuries. They like to wear various types of fashionable dresses and attires. They take care that they appear beautiful in their own eyes and in the eyes of others. Mentally developed people very much desire luxury in their lives. They deeply get excited to attain sense pleasure in their life and can do anything to experience various pleasures.

The mind level people live for their families. They are family-oriented people. They feel the happiness and suffering of other family members as their own. In other words, their sensitivity or empathy extends up to their family.

They naturally get satiated with one pleasure in a short span of time and start feeling attraction for another. I have already mentioned that this entire existence stands on the principle of change or phenomena. This world has come into existence, has manifested this diversity from one primordial *tattw* by the principle of movement or change. This world would cease to exist if we eliminate the principle of change.

In the same way, our senses also exist and function by the principle of change. It is because of this principle embedded in nature that our desires change according to our interest and a human being is able to move from one subject of pleasure to another. If someone forcefully tries to maintain contact with the same subject, then after some time the sensitivity towards that subject would dull. The senses would get satiated and the person would not feel any more pleasure. If we wish to remain happy in our lives, then we should give each other the freedom to change subject of pleasure. We have to stop considering pleasures as sin. Otherwise we will make others unhappy and we will make ourselves unhappy.

Enjoyment of sense pleasures should not be considered wrong or looked down upon. After living a satisfying life of sense pleasures the development to emotional level spontaneously takes place. When a person deepens in the pleasure of senses, only then his empathy develops. He begins to understand the happiness and suffering of others.

Only then he is able to recognize the interrelationship between self and others deeply. Gradually he or she becomes more sensitive to others need. Then he is able to think about others and is able to live for others. By nature, mind level personalities are sense pleasure oriented and engagement of mind (*Manornjan*) is what they enjoy. They have the capacity to do mental work for approximately 12 hours in suitable conditions. Beyond this period, they start feeling great discomfort. They prove themselves to be of great asset in various professional fields. Society needs their skills in various professions and their calculative, strategic abilities such as in the professions of engineering, technical services and also art forms at the primary level, etc.

Individual with Emotional quotient-EQ

These are the people who after receiving full education and training develop not only at the mental level but also develop character along with it. *Bhāw* (Emotion that arises out of a sensitive understanding of others condition) is relationship, is character.

Such people work for honor and respect and honor and respect can only be earned by doing service. There is no other way apart from this. That is why they are service oriented, they are courageous. If given a choice between dishonor and death, they will choose death.

Consciously they will not do anything that will become a cause for their dishonor. They can make a wrong action unconsciously or accidentally. Consciously they will never do any wrong action. They correct their mistakes happily and have no hesitation in accepting their fault. Whatever ideal they adopt in life, they try to live fully according to it. The first two kinds of people do not have any character. Character begins only from the emotional level. That is why, whatever they speak, they act according to it till their end. Character means not to waiver from truth or ethical standards for personal gains or family gains. The first two types of people operate on the basis of individual gain or family gain. They do not want to incur loss for self or family at any cost. But emotional level personality and consciousness level personalities do not operate from the base of individual or family. They make all their decisions keeping in mind the welfare of society and the world at large. That is why there is no deviation in their life from what they speak. Whatever oath they take they don't like to break it even in their dreams. Since they are sensitive, they understand others condition of joy and sorrow very rightly. Others sorrow, they cannot tolerate and to remove others suffering they are ready to undergo many difficulties. They are very sensitive. They have the capacity of being resilient and relentless in pursuing any topic. They are easily able to take risks in life for what they deeply love or give importance to.

They like to work in fields related to administration and carry the potential also for that. They can also go very deep in art forms and anything that involves service to society at a wide level. Enjoyment of luxuries and pleasures is not of high importance for such people. They become happy only when in their area people are living happily. Therefore, by identifying such people, we should put them in administrative positions. Even in today's unjust system, these people are not corrupt.

They live for society. They can grasp the subtleties of any matter to great depth very quickly. They give tremendous importance to relationships. By nature, they are lovers of society. They get happiness only by living for society. They also like a life of discipline. They get tremendously influenced by people of consciousness level. Therefore, they accept their leadership naturally and by their own volition. Delighting at the level of *prān* (*prānranjan*) is what they like. These people have the capacity to do their choice of work for approximately 18 hours continuously in the right situation. Beyond this period, they start feeling great discomfort.

Individual with Consciousness quotient-CQ

These are the people who after receiving full education and training get developed in mind, character and along with it in consciousness level. These people are capable of discerning between right and wrong in its entirety. Thereby in their conduct, they always abide by what is right. Only people at this level are capable of forming correct policies. This is because they are capable of knowing the root cause of any problem and thereby are able to provide a solution for it. Since these people live for the entire creation, they support only that which is right. They are mostly involved in high-end research activities and are deep thinkers, scientists and researchers.

They are not biased towards any group or ideology. Neither they support any family nor do they support any society. They see themselves within everyone and everyone within themselves. They have capacity of discernment so they can see everything clearly and understand everything clearly. And because of foresightedness, they can make the right policies for the welfare of everyone. Only these people have the capacity for leadership.

Usually, their life is found to be very simple. They become happy when their policies bring prosperity and abundance in the lives of people. Their liking is *ātmranjan* (Joy of being level). They play games which have maximum engagement of consciousness. They are satisfied and contended by self within themselves.

They are not bound by a natural *swabhāw* (nature or tendency). They adopt the *bhāw* which is required in a given situation because they have control over their *bhāw*. They always work for the welfare of the entire creation. When the creation is overflowing with abundance, then they too enjoy all the beautiful healthy pleasures and derive joy. These people have the capacity to work continuously for about 24 hours in suitable condition. They can work for very long hours and even days in their subject of interest. They do not feel tired by such deep absorption in their work.

The evolutionary path of human life

The manifestation of this creation is the sequential development of that one *param tattw*. That *param tattw* is the basis of all this creation. The *param tattw* becomes *prān* as it manifests. The *prān* adopts *prakriti* and becomes all type of *padārth* or in other words this world. *Param tattw* emerging as *prān* adopts *prakriti* and manifests as *padārth* or five principal elements that that constitute all material existence.

Param tattw symbolizes expanse. *Prān* symbolizes life energy. *Prakriti* symbolizes designed properties or the software. *Prakriti* is nothing but the imagination of *prān*. *Prakriti* is *ichchha*. *Padārth* symbolizes final result or material existence. The *padārth* is of five types- (*ākāsh, wāyu, agni, jal* and *prithw*i). These are also termed as *panch tattw* (five elements). Everything in this existence is made up of *panch tattw's*. Everything in this world comprises of these five elements. So just like everything else in universe, human body is also made up of a composite consisting five principal elements in different proportions.

All the solid matter that exists within a body is primarily because of *prithwi tattw* such as bone, muscle, marrow, fat etc. All the fluid and blood in any body is mainly because of *jal tattw*. All the digestive fire and heat that resides in the body is caused by *agni tattw*. All the physical vitality and strength that one has within a being is because of *wāyu tattw*. All movements, processes, circulation, respiration, elimination,

nervous signals etc. are because of *wāyu tattw*. All the void or volume in the body is because of *ākāsh tattw*. All physical matter in this universe is a composition of all five elements. By the above examples we are just pointing to the predominant or primary *tattw* for a certain aspect of body.

There are some similar formulations by which we can grasp the four-dimensional nature of existence. This creation made of five principal elements is four-dimensional in nature because it has a start, middle, end and a joint existence of these three. In other words, birth, life, death and the base upon which these three processes take place constitute the four-dimensional existence. Any creation always contains within it these four dimensions in which length, breadth, height and its joint center are present. Due to this four-dimensional nature of existence, consciousness is also four-dimensional– *jāgrit* (Conscious), *swapn* (Subconscious), *sushupti* (Unconscious) and *turiy* (fourth). From these four states of consciousness, four capacities emerge. *Kriya shakti* (capacity for physical action), *wāk shakti* (Capacity for thinking/speech), *bhāw shakti* (capacity for feeling) and *chid shakti* (Capacity for witness/knowing).

The development of these capacities in human is known as the overall, holistic development. The *tan* (body) has *kriya shakti*, *mann* has *wāk shakti*, *prān* has *bhāw shakti* and *ātma* has *chid shakti*. From *tan* (body) arises *karm*, from *mann* (mind) arises speech, from *prān* arises *sankalp* (will) and from *ātma* arises *sākshi* (witness). These are the fruits of human evolution. The fruition of these qualities makes a human potent. These four centers in sequence are in the order of *wariyta*. Agriculture is possible by physical capacity, production/professional service is possible by mental capacity, administration is possible by emotional capacity and leadership is possible by consciousness capacity.

It is due to these capabilities we can understand overall orientation of a person. The individual can be on the level of physical quotient, intelligence quotient, emotional quotient and consciousness quotient.

Four dimensions of human evolution

Tan (body), *mann* (mind), *prān* (life force), *ātma* (soul) are the four dimensions of life. By the union of these four centers a biological existence appears. From *padārth* (matter) this *tan* (body) is formed. From *prakriti*, *mann* is formed. From life energy, *prān* is formed. From 'being' (*astitw*), *ātma* is formed. Body, Mind, Life force and Soul's development is the whole evolution of human life.

1. Body: *Kriya Shakti* (Physical Power) is *Tan*
2. Mind: *Wāk Shakti* (Speech Power) is *Mann*
3. Life force: *Bhāw Shakti* (Emotional Power) is *Prān*
4. Soul: *Chid Shakti* (Consciousness Power) is *Ātma*

Indicators of Human Life's Evolution

1) Indicators of physical development: The physical existence of a human is called body. The proper development of Limbs, Senses, Urges and Strengths, etc. is termed as Physical or body development.

   The below-mentioned indicators appear:

   a. Development of Limbs: Development of five limbs (actions organs)

   b. Development of Senses: Development of five senses

   c. Development of Urges: Development of five urges

   d. Development of Strengths: Development of five strengths

2) Indicators of Mental development: The healthy glow and refinement of *mann*, *buddhi*, *chitt* and *ahnkār* which are the constituents of *anthkaran chatushtay* is termed as mental development. *Manan Shakti* (ability to comprehend, reflect upon and contemplate) itself is *mann* (contemplative mind). *Bodh Shakti* (ability to grasp, understand and derive conclusions) itself is *buddhi* (intelligence). *Smaran shakti* (ability to remember) itself is

chitt (memory). *Ātmshakti* (Power of Self-definition) itself is *ahnkār* (ego). The refinement of these four is the main aim of education:

a. Development of *Manan Shakti*: Thoughtfulness, reasoning, skill in speech (eloquence).

b. Development of *Bodh Shakti*: Ability to grasp the meaning, intent, subject and make conclusion

c. Development of *Smaran Shakti*: Ability to accept, adopt, attach to new subjects of senses and enjoy those pleasures. Tastes of individual refine as memory develops.

d. Development of *Swābhimān* (Self-definition): Development of urge for knowledge, understanding of self-worth, development of doer-ship and recognition of self as a creator

3) Indicators of Emotional development: Emotional development is *prānik* development. It is *prānik* energy that is felt as emotional currents inside heart.

a. Development of *samwedna shakti* (Empathy-Sensitive of others condition): Simplicity, humility, generosity and kindness

b. Development of *shraddha shakti* (Faith-Knowledge of others right value creates faith): Acceptance, Obedience, Discipline and Discipleship

c. Development of *sankalp shakti* (Determination Power): Vow, Promise, Pledge, Oath

d. Development of *samyojan shakti* (Organization Skill): Unity, Kinship, Friendship, Cooperation

4) Indicators of Consciousness development: The proper development of *ātmchetana* (Self-consciousness) is called *ātmik* development. By development of consciousness there arises in soul *brahmatw* (I am That-I am in everything and everything is in me), *sākshitw* (Witness

consciousness-neutral, unbiased viewing of happenings), *ishwratw* (We are creators- ability to adopt right wish), *chidatw* (Awareness of self and ability to direct awareness)

a. Development of *Brahmatw*: Balanced viewing, sense of omnipresence, sense of being contained in everything and feeling the expanse of being, wish for wellbeing of all

b. Development of *Sākshitw*: Unbiased, ability to inspect rightly and observe events as it is, ability to detach or attach when needed, righteous and just

c. Development of *Ishwratw*: Independent – Not dependent on anyone, ownership of self (not anyone's slave), independent, healthy existence of self

d. Development of *Chidatw*: Concentration (ability to remain focussed on one topic for long), stability (remaining untroubled and not restless), *shunyta* (ability to go into nothingness), ability to remain in *samādhi* (dipped in a state of harmonious disturbance free existence)

Methods for human evolution

1) Methods for physical development: *āhār - vihār* is the main method for well-developed body. Balanced *āhār - vihār* is the base of physical development. In the absence of balanced *āhār - vihār* the body's well-being is affected, starts to become constricted and becomes disease prone.

2) Methods for mental development: Proper and useful education and training is the main method for mental development. The refinement of *mann*, *buddhi, citta* and *ahnkār* is mental development. By providing education and training of *bhāsha* (Language), *ganit* (Mathematics and calculation-based studies), *sanjnyān* (general knowledge, practical knowledge), *darshan* (Philosophy) the objective of mental development of humans is achieved.

3) Methods for emotional development: Proper relationship- and appropriate behaviour is the main way for *prānik* development. By adopting loving relationship and doing appropriate behaviour, the objective of *prānik* development is achieved. Treating others, the same way as you wish to be treated is the key.

4) Methods for Consciousness development: Acquiring complete right knowledge, *dhyān* (meditation) on a topic is the main method for *ātmik* development.

Benefits of human evolution

1) Benefits of Physical development: The main benefit of physical development is *kriya shakti*. Strength is *kriya shakti*. The potential for action is strength. Human is a being who is owner of his actions (*karm*). The ability to do *karm* is the speciality of human body.

2) Benefits of Mental development: The main benefit of mental development is *wāk shakti*. Speech itself is *wāk shakti*. The ability to reason and logic is *wāk shakti*. Human has this ability to reason. Reasoning is the speciality of human mind. The ability to contemplate upon the pros and cons of anything is reasoning. The determination of good-bad, right-wrong, proper-improper, warranted-unwarranted, justice-injustice, worthy-unworthy, to be adopted -discarded, truth-false is done by reasoning.

3) Benefits of Emotional development: The purport of emotional development lies in *prānik* development. The main benefit of emotional development is will power. Strength of vow, promise, pledge, oath itself is will power. Prān itself in the form of emotional currents gets activated. It is *prān* that has the capacity to bear *sankalp* (determination). This determination itself is called promise.

4) Benefits of Consciousness development: The main benefit of consciousness development is *viwek* (being in a position of discernment).

The development of *ātmchetana* (self- consciousness) is *ātmik* development. By the development of *chid shakti* the four levels of consciousness get refined.

The development of these capacities is not to get superior to others in any way. The development happens naturally out of interest when we are learning subjects of our interest, doing work of our interest and consuming products and services of our interest. Such development should not be considered the goal of life. The goal of life is enjoyment and this should always be kept in mind. We are describing the ways to develop these qualities to show how education will be shaped for those people who are interested in developing any faculty.

Ways to achieve physical level capacities

The refinement of limbs, senses, urges, strengths is physical capacity. By remaining active, healthy and by developing strength, physique-oriented persons increase physical work capacity. By implementation of balanced *āhār-vihār*, exercise and rest this gets developed. By physical labor, body becomes filled with strength. We should embrace hard work for physical development. The body is essentially conglomeration of all *indriy's*. We should make the *karmendriy* fully functional and sturdy by its proper use.

By agriculture food is obtained. Therefore, physique-oriented person should not be lazy in food production and food consumption. To develop physical quotient, an individual can engage in agriculture. The physical labor will develop the person's body strength.

Our body is made up of five principal elements. All these five elements are present in food. By the consumption of food, the replenishment of all the five types of elements in the body takes place. Food grains, vegetables, fruits and dairy etc. are the replenishing elements which make the body strong. We should consume a balanced diet. A good body is built up by right food in a given weather for a given constitution. By the natural inspiration of elements, urges of body like hunger, thirst, sleep etc. arise. The need of body is reflected by hunger.

Bubhuksha (hunger and thirst) is the prime indicator of physical level existence. By food hunger is satisfied, by water thirst is quenched and by sleep tiredness is removed. Food, water and rest are the three main requirements of body. By our lifestyle, we should have a balance in these urges and not unbalanced extremes.

One should not consume degenerative food. Stale, dirty, left over, infected food is degenerative food. Such food deteriorates the body. We should forsake such *tāmsik* food. Such food brings diseases to the body. For an adult, without consumption of food the first stage of body level satisfaction does not take place. By rightly indulging in consumption we make the senses active. By proper consumption, sense organs and actions organs activate and remain functional. It is because of the functioning of sense organs, mind gets activated. Without activating the sense organs, mind cannot be developed. By pleasure of body the gates of mind level pleasures open up. If bodily senses are not working properly, then mental development doesn't take place. The development of limbs, senses, urges and strengths create the platform for development of *anthkaran*. The increased sensitivity of senses, open up the gate for mental development.

By consuming food acquired by just means the senses become sensitive, the body becomes radiant and beautiful. Urges and physical strength become pure and positive.

Ways to achieve mental level capacities

The *mann*, *buddhi*, *chitt* and *ahnkār* constitute the *anthkaran*. The mind gets educated and refined by learning language, math, general knowledge and philosophy. Language is for developing comprehension. Mathematics is for developing the intellect for decision making. General knowledge is for the development of memory. Philosophy is for developing Ego. Capacity for *tark* (logical reasoning), *bodh* (deduction, understanding), *smriti* (memory) and *swābhimān* (self–worth) is the outcome of education. We should become thoughtful and develop our imagination power. We should become logical and develop eloquence and clarity in speech.

By such exercise, the *wāk shakti* (power of speech) will develop. The power to understand anything is *buddhi*. *Bodh Shakti* is *buddhi*. All of this develops rhetorical ability and wit. All these are powers of mind which need to be developed for successful coexistence and collaborative creation of pleasures.

The conglomeration of the subject of senses is nothing but *mann*. By consumption of various *bhog* through senses, development of mind takes place. We should increase our understanding of subjects of senses. The five subjects of senses as you know are sight, taste, touch, smell and sound. The characteristic feature of a mind level person is his interest in consuming the subject of pleasure. To make a sound mind we should engage in the pleasure of senses and increase our knowledge in diverse subjects of pleasure. By sense pleasures, *prān* reverberates in the being. Such reverberation increases sensitivity. The increase in sensitivity establishes or deepens relationships.

The assortment of subjects of pleasure is *mann* and utilization of *mann* to experience sense pleasures is entertainment (*Manornjan*). Therefore, it is good to be entertaining. To develop a good mind, we should have a good base of the body. If sense organs are deficient in any manner, then full mental development cannot take place. Happiness and pleasure is the goal of life and pleasure is derived from the subject of senses. It is the mind tool that can grasp the subjects of pleasure. Therefore, we should become mentally developed. By consumption of degenerative agents, the capacity of mind decreases. If the mind remains frustrated and unsatisfied, the mental capacity of individual diminishes. Degenerative subjects are prohibited for the mind. These are foul words, foul touch, foul sight, foul smell and foul taste. We should try to avoid them. One should not consume degenerative substances that lower the energy level and creates inertia and sloth. By beautiful healthy food, *mann* is lighted and *prān* is activated. Beautiful words and music, a comforting touch, beautiful sight, fragrant smell and tasty food are the subject of pleasures to be deeply enjoyed. We should immerse ourselves in such joys. Such a mind immersed in joy becomes radiant.

To reach a high level of mental capacity we must immerse ourselves in creating and consuming beautiful subjects of pleasure. Acquiring and consuming pleasures according to one's capacity creates welfare. If we are consuming less or more than our capacity, then it is detrimental. Balance in the urges of mind is an indication of good mental health. We should keep this in our consideration that our consumption is not creating disadvantage or pain to others. Highest order mind level personality transitions to primary emotional level person.

Wāsna (wish to reside in subjects of pleasure) is the prime characteristic of mind level person. *Wāsna* comes from root word *wasan* which means dwelling or abiding. The urge for pleasures should be ignited within the senses for further growth. We should not hold back, restricting oneself from pleasures for a more satisfying life. It is only due to ignited *wāsna* that people make beautiful homes and neighborhoods. The *wāsna* center of a human being is termed as *āwās niwās* (home). Beautiful living spaces are an indicator of developed mental faculty. It is due to this faculty human beings of the world have residences and townships. Without this tendency to 'reside', towns and villages would not have established. To rise above wild natural existence, it becomes imperative to develop the faculty of the mind. The development of cities, towns and villages is a result of mental development.

To remain immersed in pleasures is termed as *wāsna*. It is because of this tendency people make beautiful dresses, attires and make themselves look good. For a mind level, person creation and collection of dresses is important. From time to time one should try out various attractive dresses to appear attractive. Trying out various colors and designs improves the mental faculty and understanding of subjects of senses. One should maintain one's hair, nail, skin, body fragrance, etc. All the senses and organs should feel comfortable, healthy and alive. We should take care of maintaining our beauty our glow and refine what we hear, touch, taste, see and smell. We should create a beautiful environment around us and develop refined tastes.

There should be a balance or sensibility in the pursuit of pleasures and beautification. There shouldn't be extremes. The balanced way is the right way for the mind. One should also undergo related education about enjoying subjects of pleasure. One should study related texts for the creation and consumption of subjects of pleasure in a just way. One should discuss with relevant people to understand the subtleties and sensibilities of these subjects. One should not shy away from asking and sharing about the creation and consumption of these pleasures.

The base of all senses is *sparsh* (touch). While experiencing sense pleasure all senses resolve into one, which is touch. While experiencing deep pleasure, the subject of senses all resolve into the sense of *sparsh*, then we enter into the domain of relationship. That is why we often say he touched my heart or she touched my heart. This means experiences of pleasure reverberates our *prān*. Because of this reverberation the people involved in the creation and consumption of sense pleasures, come in contact with each other at the *prānik* level. By *sparsh* pure *prān* gets activated. This activated *prān* is very sensitive. When this happens, sensitivity is awakened by which relationship arises. By *sansparsh*, contact is established with each other and by this contact relationship is established. One feels the other or acknowledges the other by this sensitivity. By this web of relationships civilized behavior or in other words civilization emerges. It is only by engaging in pleasures that civilization is attained. That is why it is important to engage in creating, consuming and sharing subjects of pleasure with each other. We should not discard or renounce our desires for pleasure. By renouncing such desires, the growth of humanity stops within us. This stunted or obstructed growth becomes the cause of major destructions and conflicts in human existence. When experiences of subjects transmute and roll into the pleasure of contact, then sensitivity arises for other beings. This indicates the arrival of the emotional stage.

Ways to achieve emotional level capacities

Prān is *urja* (life energy). Therefore, we are full of energy if we

have emotional capacity. Prān has the capacity to adopt anything. The capacity to adopt (*dhāran shakti*) is called *shraddha* (faith) or power of acceptance. The wave or current of *prān* is called *bhāw*. This is also known as *wedna* (feeling, sensation).

That which is adopted in *prān* is called promise, vow, pledge, or oath. The one who fulfills his or her commitment has coordination between words and action. If we harmonize our words and action, then we will acquire an emotional level capacity. One should not be stubborn but should be committed. Stubbornness is stupidity, fulfilling vow is courageous. A determination taken after careful reflection is called vow. A determination taken in ignorance, swayed by impulsive emotion is hath (stubbornness or forced determination). Instead of being reckless or foolhardy one should become courageous. By careful discernment, one should take suitable determinations. This would enable a person to acquire emotional level capacity.

Prān is the thread of relationship. Without activation of *prān* true relationships cannot be created. The center of *prān* is the heart. Sensitivity towards other's condition is the true indicator of *prānik* development. Simplicity, humility, generosity, kindness are the indicators of sensitivity towards others. Internally experiencing someone else's living experience just by seeing others or by listening to others is called empathy or *samwedna*. Feeling others pain and caring about other's needs, leads to the growth of emotional capacity. When *wāsna* transforms into *samwedna* then emotional capacity is generated. The orientation towards subjects of pleasure is *wāsna*. The orientation towards relation is *samwedna*. *Wāsna* is directed towards the pleasure of subjects. *Samwedna* is directed towards a feeling of togetherness, oneness and bonding. The wish to enjoy is *wāsna*; the feeling to take care of others for their enjoyment is *samwedna*. To protect others interest, to serve others, to think about others welfare, to help others at the time of their need and help them grow is emotional level existence. The transformation from self- interest to think about other's well-

being is the development of emotional level capacity. Prān is the thread which connects each other. The cognition of mutual relationships and interconnectedness is *samwedna*. *Jāgrit prān* makes one sensitive and gives a feeling of relation. Camaraderie, a sense of bonding and feeling related is the emotional level of existence. Determination, courage, faith, empathy, tolerance, generosity, kindness, friendship, coexistence, cooperation and service to others are the qualities that reflect an emotional level. We should develop these qualities for attaining emotional level capacity. *Jāgrit prān* feels happiness or suffering. This is termed *wedna*. When human being starts to feel the pain of others due to increased sensitivity, it is termed *samwedna*. It is because of *prān* all living beings are called *prāni*. *Jāgrit prān* makes the sensitive person feel connected with all beings. This is love. Love is the effect of true knowledge. The act of love is cooperation with the other person from the position or perspective of the other. Understanding others need wishes and if they are positive then cooperating for the fulfillment of that. This kind of sensitivity towards others is love. By developing love, we can acquire emotional level capacity.

Prān, samān, wyān, udān, apān are the five types of *prān* in our body. These five *prān* keep the body in running condition. If the body is weak, if the mind is weak then emotional capacity cannot develop within such a person. Therefore, to develop *prān* one must develop a sturdy body and mind. The human body and nation/world are analogous. Individuals who are filled with *prān* can actually take care of the people or in other words national/world administration. The world is nothing but society. Therefore, an emotional level person should be a social person. *Samwedna* is service. The administration of a system is nothing but service. Service to people, by sensitive understanding of their need is the way to develop emotional capacity. One should develop the capacity to serve as a soldier. The one, who protects all, is the one who serves. One should develop this quality to protect others. A person filled with *prān* can only protect others, is a source of courage, patience, discipline and is able to uphold justice, uphold righteousness.

Such a person longs for *yash* (fame or recognition). Fame here does not mean simply wanting to become popular. The aspiration of an emotional person is to get recognized by touching the hearts of as many people as possible by serving them. The result of his efforts towards their well- being, if it makes them happy then it gives birth to fame or recognition.

The glory of an emotional level person lies in his service towards people. He or she becomes glorious by public service. He or she becomes glorious by adopting positive admirable qualities. He or she becomes glorious by positive actions that bring benefit for all.

Prān creates activity. That which is inactive lacks *prān*. That is why *prān* brings execution. Rules, policies and decisions are three types of execution from an administrative standpoint. The administrative body should only have emotional level people, who are service oriented. Public service, public protection cannot be executed without emotional level capacity. The administration is the main job of service-oriented people. Providing education, employment, facilities and protection is the main job of administration.

The three main duties of the administrative offices are the execution of rules, policies and decisions. The administrative position exists for this purpose. If a decision or policy has been made by policymakers for the welfare of all people, then the administrative offices will execute this decision in a way that it creates no suffering while implementation and after implementation. One must never wrongfully capture any administrative post. The one who forcefully seizes any administrative post is never the recipient of love and affection from society. By such a way one can never acquire *yash*. He or she will always be looked down upon. For recruitment as an administrative official at the town level, state level, national level or world level one must develop the requisite qualities and capacities. Only by acquiring eligibility one can easily manage the responsibility that comes along with a certain post. If one is not eligible then acquiring such a position will destroy the value and dignity of any social post.

The ones who have positive auspicious feelings within them for others are eligible for such a responsibility. The ones who have hard, negative feelings for others are not suitable for this post. They will be harsh in their decisions and will cause suffering to masses. Their decisions will not stand on a solid foundation of human understanding and will create a wide level of suffering.

A person who is suitable for the administration must develop a widespread relationship and positive contact with all people. Such a person will not impose or force upon his ideas but generate collaboration at a mass level for the greater good. He or she will try to solve problems and bring greater joy in the everyday life of people.

Sansparsh increases sensitivity towards others. By *sansparsh*, contact is established with each other and by this contact relationship is established. We should develop and expand our contacts, communication and relationship with others for developing emotional capacity. Contact, union, relationship, communication, enjoyment with others is helpful for awakening *prān*. This contact and engagement should be by mutual consent. *Prānranjan* is the prime characteristic of emotional level person.

Ways to achieve consciousness level capacities

This world of diversity, this world of phenomena manifested from one *tattw* or reality in order to experience various types of happiness. This understanding gives birth to the realization of truth. Consciousness level is attained by establishing oneself in this truth. Establishing oneself means living according to this truth. Consciousness level is a state of *viwek* or discernment. The ownership over actions, thoughts and emotions is *viwek*. Ownership means, individual has control over self and is not dictated by environment. Like any other individual the environment has effect on such a person but the response is dictated by self. He or she is operating by understanding. *Viwek* is the prime characteristic of consciousness level personality. It is by the quality of *viwek*, individual is able to witness his own *writti* (tendencies).

The one who has ownership over his *writti's* has the discerning capacity. Such a person does not go berserk in adversity and good fortune. *Sanskār* (education) is *writti, swabhāw* (tendencies of individual) is *writti* and *prakriti* (nature) is *writti*. The ability to control *writti* by *viwek*, as and when desired is conscious level existence.

Prajnya is *viwek*. To be established in knowledge is to have *prajnya*. Balanced viewing is *viwek*. Only a balanced viewer can attain witness consciousness. Unbiased consciousness is *viwek*. To attain consciousness level, one has to become a balanced unbiased viewer. Unbiasedness and impartiality is justice. The ability to stand for "right", even in personal adversity creates a consciousness level personality. The people who support wrong for personal or family gain cannot be just and cannot attain consciousness level existence.

Without orientation towards justice, the formulation of rules, policies and decisions cannot be wholesome and complete. *Niyam* (Rules) is equivalent to *vidhān* (legislation), *niti* (policy) is *mantrna* (formulation by deliberation, consultation) and *nirnay* (decision) is *nyāy* (justice). Formulation of rules, policies and decisions is leadership. The eyes of knowledge are the eyes of justice (*nyāykāri netr*). By remaining established in *jnyān* we attain eyes of justice which is also known as *ājnya chakr* or third eye. *Ājnya* means command. To acquire the right to lead, administer policies the third eye must be active. This simply means the personality should be well established in knowledge. This is also known as *jnyān chakshu* (eyes of wisdom). Only by such *netr* (eyes), *netritw* (leadership) is possible. An eye which can see the society as a whole is the eye of justice. If we begin to feel ourselves in others and others in us, then eyes of wisdom will begin to open. One cannot attain a state of witness consciousness unless one develops the capacity to look at the whole. In narrow mindedness, witness consciousness cannot arise. From contracted beliefs and viewpoints, one must move towards expansion. Only then witness consciousness would arise. The state of conscious level existence is stoical, unprejudiced.

Such a person can stand apart from all that is happening and remain unperturbed. In Hindi, it is called *udāsin* which is *Ud+asin*, which means the one who is seated in *ājnya chakr* (third eye). The discerning ability for right and wrong is made by the third eye- the eye of wisdom. Like *hans* (mythical swan) separates the good things from the bad things, the one who has such swan-like wisdom is able to attain consciousness level existence.

We have discussed earlier that *padārth* is body, *prakriti* is mind, *prān* is determination or will and *param tattw* is *ātma*. *Prān* emerges out of *param tattw, prakriti* emerges out of *prān* and *padārth* emerges out of *prakriti*. Similarly, in human evolution the sequence is reversed. Mind level emerges from body level. The emotional level emerges from mind level. The consciousness level emerges from emotional level.

Wāsna arises after *bubhuksha*, *samwedna* arises after *wāsna* and *sad viwek* arises after *samwedna*. The body has an appetite for food, mind has an appetite for the subject of pleasures, *prān* has an appetite for *yash* (recognition, glory) and *ātma* has an appetite for *shrey* (auspicious, beautiful existence). It is only at a conscious level existence that a person can become a true scientist, thinker, researcher, yogi, etc. Such people are deeply devoted to the well- being of the entire creation.

Ātmranjan is the prime characteristic of a conscious level person, he or she delights in engagement of consciousness. A conscious level person in that sense is very independent and emotionally self- sufficient. Mostly such people remain immersed in their own research for the well- being of the entire creation. There is a word in Hindi "*ishwar*". Etymologically *ish* is *ichchha*. *Ichchha* is wish or desire. "*war*" means groom. The groom or suitor capable of a wish/desire is *ishwar*. The master of desires is *ishwar*. The progenitor of wishes/ desires is *ishwar*. *Ishwar* is the one who is capable of adopting or choosing his wishes and not subservient to nature. He or she does not get dictated by nature. A consciousness level person should attain *ishwratw*.

Body level consciousness is alp wariy, mind level is *ardh wariy*, emotional level is *adhi wariy* and consciousness level is *purn wariy* or *ishwriy*. He or she becomes the creator of culture. So *ishwar* is that level of consciousness which has become creator. By experiencing that which is of interest, which is dear to a person, happiness, satisfaction, peace and *moksh* is attained. *Moksh* therefore is the state in which desires remain fulfilled. Wish is the start point and fulfillment of wish is the end point. This is the essence of this world. There is nothing else, no other great secret apart from this.

11.Assessment of the proposed system

In the previous chapters I presented to you a new socio-economic political system not only for solving problems of our life but also enabling humankind to enter a new dimension of co-existence that is filled with enjoyment. This system can be implemented at least on a national level first and eventually nations can join the league to form a world level union of nations. This union of nations will then be run by a world council to manage resources from world level. The minimum requirement for implementing this system is that it is adopted at least on a national level. This is so because it would require revision of the constitution. Primarily it would require changing the way currency operates at least within that nation. Later on, other nations can join the league. It is not possible that we keep the existing economic and political model intact and save ourselves from ruin. Real solutions can only be attained by addressing the root cause and the root cause of all global challenges is the existing socio-economic-political model.

We cannot implement this system in a small commune or city but at an administrative level which is governed by an independent constitution. Also, to experience the benefits of the new system, the administrative zone should have sufficient resources for creating economic well-being. A small village, town or even a state lacks the scale to demonstrate this system. A new system can be launched within a nation that is to a great degree self-sufficient in terms of resources. The aim is to create more comfort and luxury for all, more than what we are able to experience presently without causing damage to environment. Thus, on a national level it is possible to display the system by managing resources in a way that it generates all products/ services required by its citizens. After proposing this model to the citizens of the world, I foresee that people would understand the importance of right system as every human being wishes to enjoy life without complications.

The only requirement is that the full explanation reaches to all people so that all their concerns and questions are completely answered. Come, let us examine the proposed system by criteria outlined by Global challenges foundation (a Swedish non-profit organization that seeks to raise awareness of global catastrophic risk and the global governance necessary to handle these risks).

Core values

Decisions within the governance model must be guided by the good of all humankind and by respect for the equal value of all human beings.

A system is a failure by design if it is not enabling right people suited for a job to reach right position. No number of safeguards can prevent suffering if system provides space or motivation for unsuited people to acquire job of policy making and governance. Actually, all jobs demand people with required capability and interest. Otherwise the outcome of their actions will always create suffering for society. Leadership is one of the most important jobs in a system. If leadership is wrong then everything else, down the line will suffer. Therefore, knowing the criteria for leadership is very important.

In the proposed system people with consciousness quotient only are eligible for becoming leaders. By nature, they are extremely sensitive about the welfare of other humans and living beings. They are impartial and have sense of universality well developed within them. They are visionary personalities who can foresee the long-term consequence of any policy on humans and on nature. They are knowledge oriented and find pleasure in seeking deep understanding about life. Their criterion for making any policy is welfare of all living beings and humans. Therefore, the proposed system will select leaders through a rigorous process of examination to evaluate consciousness capacity of a candidate.

To explain how this determination will be made is beyond the scope of this book but is based on the human typology that we

have explained in previous chapter. Also, the selection election process will ensure that the character and nature of the individual candidate is well known and well deciphered for the society to make an informed choice.

This system will provide for everybody and there will be no rich or poor, powerful or weak, superior or inferior and therefore position of leadership will not be coveted for ulterior motives. The need for power is eliminated by virtue of design. Power is required when economic system stands upon a base of competition. In the proposed system the design of economy ensures there is no favored position. The system itself will enable cooperation to take place between humans.

Decision Making Capacity

Decision-making within the governance model must generally be possible without crippling delays that prevent the challenges from being adequately addressed (e.g. due to parties exercising powers of veto)

The world council is the decision-making authority in the proposed system although the ultimate decision power rests with citizens. The new system is a top down-bottom up model. The world council leaders will take decisions unanimously by extensive discussion. The decisions and policies will be finalized by voting. Attaining simple majority would be sufficient for execution of a policy at each level. The framework of system ensures which decisions pertain to which level. All the discussions will be available for public viewing and can be challenged on the platform provided for public dialogue. Dialogue plays an important role in this system. If a certain policy is formulated, then policy makers will provide the rationale for that policy and if somebody challenges or opposes a policy then he or she must also provide the rationale. All these would be well documented and through a well formulated process of dialogue we will arrive at conclusions. Only, in emergency situations the leadership council can take matter in their own hands and later provide detailed explanations when the emergency situation has been dealt with.

So far in human history, many discussions related to our coexistence did not reach to its rightful conclusion. This human crisis emerged, as we never developed an ultimate criterion for deciding right and wrong. The criterion is very important to derive a fruitful outcome for any discussion. So far in human history, philosophy never developed enough to make this criterion clear. Due to this lack in philosophy, the world remains divided. When discussions do not lead to rightful conclusion then sooner or later conflict and fights take place between humans. So far, we could never sort out how we are going to coexist together so that happiness of all humans is made possible by virtue of cultural design. Fortunately, we now have such a philosophical finding which will enable humans to know right and wrong clearly and easily. The proposed system is an outcome of that philosophical finding which resolves the ultimate purpose of human life in a comprehensive way which becomes the criteria for any decision making.

Effectiveness

The governance model must be capable of handling the global challenges and risks and include means to ensure implementation of decisions

We must understand that the root cause of all global challenges is primarily the socio-economic-political framework. The important point to note is that no amount of wishful thinking can stop exploitation of human and natural resources unless the current economics is replaced. This is because economic activity is what actually shapes the world we live in. Our ideas can be realized on the ground only if economics allows it. If framework of finance is unjust then it exercises control over policy making and institutions as well. It is the current framework of economics which brings us in competition. But for creating and enjoying the pleasures of life we need cooperation of each other. This is the greatest contradiction of our systems. The current model of economics pits one man against another, one company against another, one society against another, one nation against another.

At the same time without large scale economic activity and cooperation we cannot create and enjoy the life that we all wish to live.

Challenges and problems of world are interconnected. They cannot be solved in isolation. That is why my emphasis has always been to identify the root cause and address it at that level. By the new socio economic political system that I am proposing, new man-made sufferings will cease to take birth and those that exist will gradually finish. The decisions made by world council will not be obstructed because world council is not subservient to nations in its rights and has in turn power to allocate resources to nations. The world council is the driver of the system.

Secondly there would be no motive left for opposing decisions as world council will demonstrate why decisions are for everybody's welfare and offer a complete justification for any policy. No national or state level government can delay decisions. The decision making would not face hurdles as there would be no veto powers to obstruct a decision. It is only the major constitutional amendments which require the approval of constitutional council. And if they have objections which are not resolved then very quickly the matter would be placed for public voting. The day to day decisions and policies of government would be carried out by government alone. The effectiveness of decisions is ensured by placing the right people in right position for doing a certain job. If this doesn't happen in a system, then system is bound to fail.

In the proposed system I have eliminated the motive for lusting after a job unsuited for an individual. Since everybody's economic status would be same and everyone will have access to all pleasures, naturally everyone would also like to do job which is of their interest and capability.

Also, every individual is enthusiastic about his or her job because they can clearly see the impact their contribution has made for entire society. They can clearly visualize their role in the entire framework. Every day is a new day for greater innovation and deepening of pleasures.

Every day we will hear about new discoveries and inventions that will make life more enjoyable for all of us. Everybody will feel they are part of something really meaningful. This ensures that best decisions are always made and implemented smoothly because the system has enabled a cooperative framework. If the system is competitive by virtue of design, then right people will never reach deserving position. And even if they reach their decisions will not be supported. So it is important that the system enables every individual to find their right place by which they can be maximum possible happy.

Resources and financing

The governance model must have sufficient human and material resources at its disposal and these resources must be financed in an equitable manner

The world council of leaders will have full authority to allocate resources based on the data from system. The world council will have all the resources for successful implementation of its policies and will not face any economic dependency on other nations for its authority or sustenance. In the present system global organizations such as UN itself is funded by constituent nations. That is why it faces hurdles for implementing tough decisions which are for the welfare of entire world.

In today's scenario, even if few countries make a decision to curb pollution and restrict their own economic growth for larger interest of environment then also it is not certain that this environmental damage will stop. This is so because in a competitive framework some other countries will try to take their place as economic powers. Either there is a complete solution or no solution to the challenges of world.

The proposed system solves the problems from its root. The world government will have full authority to allocate resources based on data from system. All the data would be accessible by citizens to question the fairness of decisions. In cases where decisions are made which are not creating welfare of other humans then people can also terminate the leadership.

Trust and Insight

The trust enjoyed by a successful governance model and its institutions relies on transparency and considerable insight into power structures and decision-making

The trust on the system will completely develop when results start to come in people's lives. The results will start to be visible the day the system is launched or even before when system is explained to people. The design of the system is very simple to understand and citizens will find it very easy to grasp the working of entire system. They will also understand why it is the best solution for their lives.

At any given moment any citizen can find out the data upon which the decisions are taken by leaders. All data will be available for everybody on the online website. All the discussions that policy makers are holding between themselves will be broadcasted live for public viewing. All the policy makers will have to provide their justification for a particular policy. If a person finds a decision unethical, partial or creating suffering for others, then that individual can bring this to notice of the entire world on the public platform provided for all citizens to address such issues.

Secondly the election of leaders is bottom up and their position can be challenged anytime if performance rating of leader drops down because of negative ratings and feedback. Every citizen satisfaction rating and complaint will be attributed to a certain leader in the hierarchy. When the performance rating drops below a certain threshold value on the scale then it will be understood that leader is failing to deliver. In such a case either the leader himself would resign or election commission will conduct a re-election for that post. Therefore, the power balance is always maintained. All the facilities and comforts of life would be available for everyone and these products/services would be of highest quality. No one would be compelled to secure the existence of self or their family by individual efforts. No one would feel the need for corruption and secondly it would not be possible to do corruption easily because of a transparent framework.

All types of jobs within system, even leadership positions, would be allotted according to interest and qualification. This will create happiness for the person doing the job. If the job of interest and if necessary education / training is provided to all people, then all the products, services that are created in the new system would be of highest quality. Everyone would consume these products/services and attain satisfaction. So, you can see everyone would be happy at every level by continuously availing desired *jnyān, karm, bhog*.

Since everyone's value within the system is same, so while choosing *jnyān, karm, bhog* only interest will be the deciding factor. It will not be same as in today's system where an individual decides to pursue a career in engineering although his real interest is in becoming a gardener. This is because in today's world gardener is not paid more. In today's world when the individual decides to pursue his interest, then it is not necessary that he is able earn sufficient money from his hobby. If he decides to pursue some other job for money, then he is not able to do justice to that job. So, there is no individual satisfaction in the job and due to this the end users of the product/ service also suffer.

Even by accumulating wealth individual has minimum enjoyment of products/ services because very few people actually create products/ services out of their interest. Naturally overall quality of products/services deteriorates in such a civilization and various comforts that could have been possible are absent. Much of the products are adulterated or turn toxic as the focus is on profit rather than on creating real pleasure. Natural calamities increase and environment goes out of balance. Also due to unequal income, individual is unable to have smooth relationships. One feels sad for those friends and relatives who are not able to earn properly.

We want to see people around us happy, but such happiness is not possible in today's system. Even if we are able to acquire lots of money power and possess many products/ services, still happiness does not emerge. Suffering will continue to remain in an unjust unequal economic system.

So, until we make everyone's economic status equal, until we make everyone's value in society equal, the gates for happiness will remain closed.

In such a system of unequal economic status, everyone will suffer, irrespective of whether he is poor or rich, irrespective of whether he is a good personality or bad personality, irrespective of his position in society. **If the system is not correct then it is certain that all types of personalities will suffer. In the same way, if system is correct then it is certain that all types of personalities will be happy**. In this way, system is the root cause for our state of happiness or suffering. Therefore, we should stop accusing each other and try to bring about a new system of human coexistence. When everybody will avail their desired *jnyān, karm, bhog* then no cause will remain for fight. Our relationships will become sweet. We will not feel the need to lie to each other. This will increase trust between people in society. Competition will not emerge between individuals because no cause will remain for it.

Flexibility

In order to be able to fulfill its objectives effectively, a successful governance model must contain mechanisms that allow for revisions and improvements to be made to its structure and components

The global platform for dialogue will be a very important institution that will constantly facilitate discussion within society to educate and come up with newer and better ideas for creating a developed civilization with more and more comforts and pleasures of life for all. These intellectual discussions will form the backbone of this system. At any point of time, if a policy is found to be outdated or if system requires amendments, improvements then either it will be amended by leaders at their level or it can be highlighted in the public platform for dialogue. Subsequently it will be discussed at appropriate level for revision of policy.

Protection against the abuse of power

A control system must be in place to take action if the organization should overstep its mandate, e.g. by unduly interfering with the internal affairs of nation-states or favoring the special interests of individuals, groups, organizations, states or groups of states.

The proposed socio economic political system renders the idea of acquiring power useless. In the proposed economic model every citizen can directly avail all the luxuries of life that the society has co-created. The system by design is a just design and does not create a space for power to be acquired for fulfillment of a wish. Your wishes can be directly fulfilled and any individual will not need to use indirect tactics for acquiring pleasures of life. In addition, every child will be given complete education of life resulting in clarity that full happiness can only be acquired by cooperation and not by competition. Every aspect of this new system stands upon a new base of human understanding. Since the base is "justice" therefore there is no space for competition in the new system. This system is suited to all kinds of human nature hence there would no superior or inferior reflections. Personalities will not acquire complexity in the new system. No one will need to show superiority, say lies and hide information in the new system.

Still, hypothetically if an unsuited person reaches leadership position then he can be removed very easily if his actions are causing widespread suffering. The center of power in such a system would always be with citizens. The leadership would always be in the hands of people suited for the job. This is because, even if 10% of people are dissatisfied with system, then it will start reflecting in the performance rating of a given leader, and re-election would take place for that particular position. If voters are dissatisfied and performance rating of leader drops, then re-election will take place for that post. Every leader has to ensure that all citizens are satisfied from his or her performance. Simple majority will decide if the leader is to be retained or dismissed. The election would not be a massive affair of publicizing and spending of money as it is today.

The election commission (employment commission) will provide every candidate a platform and time to describe their vision. The public can then pose their questions to the candidates. There will be no rallies or disturbance of social spaces for election campaigns. The decisions are made top down but election is made bottom up. Hence a power balance always remains.

In this new form of democracy, the power would be with all citizens. In the existing model of democracy, the citizens get to vote after every 5 years and election is heavily influenced by capital power. People who are deep thinkers and sensitive to societies suffering do not stand a chance to even participate in election. In the current design, actual democracy is just an unattainable ideal. The power is actually in the hands of those who hold wealth and people have to often bow down to wealth as their lives are also dependent upon it. Those who don't bow down often suffer the consequences. On the contrary, in a real democracy the power is actually with all citizens. In that sense power is decentralized and governance is centralized.

Accountability

It is a fundamental requirement of a successful governance model that it performs the tasks it has been charged with and the governance model must include the power to hold the decision-makers accountable for their actions.

Every leader would indirectly get graded by citizens within their respective administrative zones. The leader is held accountable by satisfaction ratings. Ratings would get mapped to leaders as well as officials in that concerned department. The citizen satisfaction ratings would make it clear how many people within an administrative zone are satisfied or not by the policies and decisions of the leaders. This will keep leaders highly aware at all times. While making any policy they will keep in mind that all people are benefitted from their decisions. Each individual can grade the facilities availed and thus a performance rating of various departments and their leaders would be calculated based upon these ratings. Secondly decisions made by leader and the rationale behind

those decisions shall be available on internet at all times for public viewing. Citizens can avail this information at all times without having to file any RTI (Right to information) petitions. People will be able to understand which decisions have been taken by whom and why. There would be no wall or opaqueness between citizens and leaders in government. There would be no scope for any misunderstanding between the two. Everything would be clear. Each individual can also file grievances and complaints online in the system.

All the satisfaction ratings and complaints will be visible for everybody to see and we can also find out who is the leader for that region. We will also know whether the issue is a local one or global one. This way the performance of the leaders would be evaluated and recorded. The greatest advantage is that leaders cannot be despotic and will not be lazy with their responsibilities. No individual can become irresponsible in such a transparent system. If someone will show negligence with their duties, then citizens will be able to know clearly who the responsible person is. This is because the workflow and steps of each process would be on the internet. Every decision-making point would be visible to public. Whenever an election would take place, all the previous history of the leader would be available for viewing to make an educated choice for leadership posts.

The other important thing to note is that performance of government is not measured by GDP or any other index which has no direct correlation with human satisfaction. In the new system even if 1% percent population is highly dissatisfied, then it will start reflecting in the system and each individual who forms that 1% would have put rationales behind their dissatisfaction. Those rationales and events would be examined and checked by auditors or judges to arrive at root cause. Dissatisfaction ratings would then be mapped to exact serial number of *niti* (policy), *niyam* (rules) and *nirnay* (decision) that caused the dissatisfaction in public. These outcomes will then be attributed to the leadership team involved in that particular decision making. So, accountability and transparency are maximum possible in such a system as

the dissatisfaction of even a single individual is not drummed down by statistical figures.

12.The fruits of real democracy

Let us now understand the benefits we are going to derive from the proposed system. Let us visualize what kind of future we can make for ourselves. I will describe to you what the future may look life after few years, when this system is adopted by a nation or group of nations in the world. I will present a rough framework by which you can visualize the future. It will also help you understand the intent of such a system. Actual design will only emerge after research and consultation by various experts from various fields. Also knowing the public demand for products and facilities becomes an important ingredient before establishing any system.

Attainment of individual happiness

As described before, every individual will continuously be able to avail desired *jnyān, karm, bhog* and *vishrām*. The individual will not feel threatened and will experience a feeling of security in the system. The expenses of children, their education up to 25 years of age will be borne by government. They will receive full care, education and support by government system. After a certain minimum age, they can choose to stay with their parents or with someone else they like to live with (facilitated by government's child care department). The benefit of this policy is that all children will be raised by same standards and there will be no differential treatment. No child will feel that he or she is in anyway superior or inferior to others because all of them will have same facilities for life. From the very beginning, child will not feel compared to others. His or her uniqueness will find a ground to flower in such a system of cooperation. Everyone will feel equally important. A child can choose any subject of study and go deep into that subject as much he or she feels interested. He or she will not feel pressured to meet some high standard of performance. In any situation the value of the child will remain same.

The importance of all subject of study would be same in society. This will not create competition amongst children. The parents will also not feel any need to force children or worry about a child's future. The child will not antagonize and look down upon parents, nor will he wrongly idolize them by thinking they are superior and he is inferior. The adults too will not compare themselves with each other.

People will not feel any complexes, jealousy and enmity towards each other. The urge to steal will not arise. The tendency to hoard will not take birth. When negative feeling itself will not arise within a human being, then related negative thoughts also will not arise. So negative *karm* associated with such thoughts and feelings also will not take birth. This is because the root cause for negativity has been eliminated in this system. All children will feel a sense of equality and this will remain throughout their lives.

When they will grow up and attain 25 years of age, they will choose a job of their interest. This job is their value in society. Their employment is their value or worth. If someone works as a hairdresser, then his value in society is that of a hairdresser. If someone works as a farmer, then his value is that of a farmer. Even if these are different professions their worth or value is same. Whatever be the job, the standard of life will be same for all. Those people who will not be employed but taking care of home, aged, handicapped will also have same value. So, you can see nobody will find any cause for anger, greed, or becoming obsessively possessive or attached. Intense anger arises when someone is obstructing the fulfillment of our deep wishes. Greed arises when the fulfillment of our wishes is untimely, uncertain and there is no future security. Attachment or *moh* happens when we are dependent upon someone else for our wishes. For e.g. we may think our son, our relative will help us at old age etc. so we get obsessively attached to them. In the new system no-one would be dependent upon their relatives/ loved ones for any individual level happiness. No-one would become an obstruction for others happiness because the system is so designed that such a situation does not take birth.

Attainment of family level happiness

The cause of all fights between family members is due to a complex web of reasons that emanate primarily from economic factors. Ultimately fight happens because everyone longs for certain comforts in life which may get hindered by the acts and decisions of other family members. It does not matter whether the family is poor or rich. The future insecurity drives everybody to squabble with each other and relationship gets tensed after sometime. The future insecurity drives some family members to impose their will onto others even in areas which are matters of individual choice and freedom. The family members may not able to recognize that these situations arise due to bad system.

The future insecurity creates a mindset of fear in which wealth is never enough. Both rich and poor suffer similarly in this regard. It is not certain how much is enough and people do their best possible to accumulate enough for the future. In this process they loose sight of when and how this money is going to be put to use for family enjoyment. They loose sight of the reason they wanted to accumulate money in the first place. The insecurities put tremendous strains on relationship due to financial dependencies. A person works really hard to earn money and therefore does not want to give it up easily. He or she is well aware how hard it is to earn money in outside world. Therefore, when a family member tries to live independently and spend money according to their personal interests, it becomes really hard for the provider of the family to allow this independence. Whenever you see a family member stopping someone from doing something, deep down it is because of financial implications on the family. The issues of social esteem are also linked with economics. The other person resists because his or her freedom in life is being curtailed. Therefore, the tussle within family continues.

As you know from previous chapters in the proposed system there is no need to pursue wealth. Also, it will not be possible to accumulate wealth individually in the new system. Family members will not be dependent upon each other financially.

They will stay together only because staying together feels good. There would be no other compulsion to stay together. The reason for coming together to make a family would only be love. If individuals would like each other, feel attracted to each other and care about each other, only then they will stay together. There would be no other reasons for staying together. If later they feel they want to separate, then they can separate by their own accord and look for making a new family. No one will force other to stay against his or her will as it can never create family happiness.

It is good that people who came together with a particular intention remain honest to that intention. And if that purpose is no longer being served then it is good to separate. The coming together is for serving a goal that defines the sense of that relationship. If the goal changes then relationship also undergoes redefinition. These basic principles will be taught in education. Such social awareness will become part of new culture.

In the new system you will not be dependent upon your partner for other motives unrelated to relationship such as medical support, financial support, social esteem etc. You will stay together only because you like each other's personalities deeply. And if there is a mismatch then system will help you find new matching personality amongst people from entire world with whom you can feel deeply connected. In such a system there will be no divisions of caste, color, creed, race, nation, religion etc. Such symbolism will not hold any relevance. Entire world will be like one big family freely intermingling with each other. There will be no class differences and everyone would be living same standard of life.

In the new system there will be no dearth of beautiful diverse well-formed personalities suited for variety of individuals to come together and live together for companionship. It is beyond the scope of this book to explain everything in detail and elaborate how family level problems will be solved in entirety. I am only giving a glimpse of the future society in which love becomes the criteria for staying together.

Attainment of social level happiness

When there is economic equality, when everyone is equally enjoying all facilities of life, when society is filled with all kinds of pleasures for a good life, when everybody's future is secure then no cause remains for injustice, violence and suffering. Philosophy and science will be in the right direction because of which new comforts and enjoyments would continuously get developed. Thus, no other cause appears for any social level suffering. The basis of social harmony is justice which means everybody has equal rights and everybody gets what they want for happy life. In this way society attains its equanimity and harmony. Any living being whether it be man or woman, young or old, will find themselves safe from all angles in day or night. This is the ideal state of a society's existence and it reflects mature human civilization in managing its affairs. It is my estimation that we would reach such a state very quickly after the adoption of the proposed system.

Attainment of universal level happiness

When the cycles of entire earth are properly functioning and exist in harmonious state, when beings are living happily then it is the ideal state of universal existence. In such a state there is no pollution and there is no suffering. Human beings are happy, birds and animals are thriving according to natural cycles and not facing extinction. Trees, vegetation and forests are flourishing and in abundance. Natural substances are not getting polluted which means air, water, food is unpolluted. Rivers, oceans, lakes and ponds are not filled with pollutants and atmosphere is clean. When such a state exists all over then we can be filled with universal level happiness. The base of all universal level happiness is puny. It is my estimation that after the adoption of the new system, the natural cycles will start falling in place and there would be a reduction in natural calamities. Over a span of many years' scientists would be able to more deeply understand nature and will be able to maintain harmony in nature by right policy making. Such a policy making and resource management is possible in a cooperative system as proposed in the book.

Attainment of mind level happiness

To attain mind level happiness, it is necessary that our *anthkaran* has developed. *Anthkaran* gets developed by right education. The development of *mann, buddhi, chitt* and *ahnkār* is actually the process of refinement or *sanskār*. Proper education teaches everyone the purpose of life. It also teaches how one can live that purpose, etc. For the same reason we need a language by which we can communicate with each other and receive education. We need Math's by which we can make proper calculations and conclusions at the right time. We need general knowledge by which all necessary knowledge is kept in memory and used when necessary for fulfilling our purpose of life. We need a philosophy by which we understand life in a concise way and understand the course we have to take. In this way by one standard of education we move towards cooperation with each other for fulfilling our life's purpose and no conflict arises between us. This creates mental peace and clarity at all times. In this state of mental peace, we can create all types of pleasures and will be able to enjoy those pleasures without anxiety and tension. Our *mann* and *buddhi* will be aligned. They will not remain unresolved and indecisive. In the proposed system we are mentally at peace and we can enjoy various types of mind level entertainments according to our interest.

Attainment of soul level happiness

For the attainment of consciousness level or soul level happiness *chitt* and *ahnkār* play the main function. The depth of knowledge any individual has about life is according to their interest and we experience life around us according to that level of knowledge. In the right system irrespective of whatever capacity for understanding we have, we will find harmony and happiness all around us. Our own life, the life of our loved ones and all around us as far as we can see, we will find satisfied happy beings. Even nature and natural beings will appear in harmony. Such an experience creates within us a silent satisfied state of being. It is the experience of heaven on earth.There is no tension or anxiety that brews within us.

All our wishes keep getting fulfilled timely and there is no future insecurity or worry. Due to such an existence we find our 'self' deeply satiated by our living experience. This satiation is soul level happiness. We find meaning in our existence and we do not see this world as an ocean of suffering. In fact, we see this world as an ocean of joy.

In today's world many people want to get free from the cycle of birth and death as they see suffering in life. They are seen trying their entire lives to attain a state where they will not be affected by suffering anymore. They have concluded that there is no meaning in this world of phenomenon. It seems as if we have done some great sin by taking birth on this earth or someone has put us on this earth to serve our sentence till we attain final freedom. Till that time, we pray to god, "Oh god liberate us from this prison of body to attain permanent happiness". Throughout their lives many people make serious efforts to attain liberation or *mukti*. It seems all the major philosophies of the world developed by our ancestors have been in this direction and they have searched for various methods to become free from life on earth. All the major religions point in this direction which includes the *darshan's* of the east. If not *moksh, mukti, nirwān*, then philosophies present a picture of heaven, *jannat, waikunth* where human reaches his true home and experiences divine bliss. If we do wrong actions, then we will go to hell which is even worse than life on earth. There is the temptation of heaven and fear of hell. Ultimately, all of these philosophies are pointing to a place, which is not here on earth for experiencing complete happiness.

According to me, all these philosophies hold a pessimistic view about life on earth. Also, when they talk about spiritual happiness it is mentioned as something beyond senses, beyond mind. The pleasure of senses is not the main aim of life and looked down upon as inferior or lower level of evolution. It is not clear where this place of ultimate bliss and peace exists. The philosophies do not describe elaborately how one can be joyful in that heaven and what kind of joy will exist, if senses and mind are not involved?

All these philosophies are silent on this subject. They ask us to simply believe or have faith that such a place exists where there is bliss beyond measure and one can go there after attaining a state of realization after years of practice. The bottom line of all the major religious philosophies is to prepare for your home which is not earth. They consider life on earth to be a temporary place.

So far, I haven't found any satisfactory philosophical explanation, why life on earth can't be heavenly continuously till the time we wish to live? If it can be heavenly, then how? Why this life exists on earth and what is its purpose? Why was it created in the first place? I did not find any philosophy that provides rational answers to these questions. All the popular philosophies start with an assumption that can't be verified by us in the present. They say, "keep doing your practices lifelong for many lifetimes and one fine day you might understand the secret of life yourself". We are being asked to walk a path about which no conclusive answer can be provided in the present. In fact, rational questioning and interrogation in this matter is frowned upon or looked upon as lower state of spiritual evolution. Our whole life is spent in trying to resolve these basic questions and it ends in same ignorance with which we started from. If there are many philosophies in society then human tends to get confused and remains doubtful. When people get tired by checking out various philosophies then they usually pick one which they consider best and try to live by that even though unsuccessfully.

There is a contradiction exhibited in our life. Our adopted philosophy and real life does not match. We idolize a life beyond this world and yet get upset when someone comes in the way of our comforts on earth. I would say these are double standards as there is a mismatch between words and action.

Thousands of years have passed away and yet human life remains unresolved. If these were right philosophies human life should have been resolved by now. By right philosophy all confusions are resolved. Conflicts and contradictions cease to exist with right philosophy and all questions are fully resolved.

Human beings are able to live a happy contended life of ease. In such a system, human experiences complete happiness, inner and outer without any anxieties. Such happiness is called as soul happiness or *ātmik sukh*. In such a system it is recognized that the inner and outer are not disjoint but one whole. In the proposed system everybody would be clear about the basic premise of life and experience a state of bliss due to the presence of continuous *sukh* in life.

The end of negative competition

Negative kind of competition takes birth only when there is lack of availability of desired *jnyān, karm, bhog* and *vishrām*. The extent of this scarcity determines the extent to which we will fight for resources.

This fight is nothing but negative competition. When this happens then a big chunk of population simply watches the battle between the ambitious people with a sense of helplessness and weakness. Everybody captures resources according to their capacity. The ones who capture maximum resources become masters and make others their slaves. The result is that masses become slaves. They are provided just enough by these masters so that they remain functional and keep getting exploited. All kinds of services are taken from these slaves and they find themselves exploited physically, mentally, emotionally and on consciousness level. The masses have no other option but to get exploited since only few people can be controller of resources in the existing system. All the work is done by mass public and few people enjoy all the riches. Naively the human society keeps reciting the chant "*wir bhogy wasundhra*". This means only "The Brave Shall Inherit the Earth". The winners defeat others and are entitled to enjoy the pleasures of the world. This statement is partially valid in an unjust system, but in reality even the so called successful people are hardly enjoying life. When the system is unjust, justice is made synonymous with power. Power or Shakti determines ownership. When sufferings increase some influential leader emerges amongst the weak masses and he or she fights with these masters for the cause of millions.

Many people die in such revolutions because it is very difficult to overthrow the established masters because they have many arrangements to secure themselves. Occasionally these revolutionary thinkers and leaders become successful and are able to overthrow the existing regime and bring some positive changes in the lives of people. But other times these revolutions can also create even worse situations and new masters emerge who are as tyrannical as previous ones. In this way the exploitative system continues to move on. System continues to operate in an unjust way. In a competitive framework everyone is preoccupied in capturing the limited resources. People are so busy in this race that they have no time to stop and contemplate for a while about root cause. The majority even fail to give a moment's thought that maybe it is possible that we can create enough for everybody and end this daily battle. The situations for violence continue to intensify in our lives. As we continue to compete with each other, scarcity prevails and due to this imprudence, we continue to create more sufferings. In our ignorance we continue to create sufferings for each other and at the same time make efforts to eliminate negativities from our lives.

All this continues until humans emerge amongst us who propose more efficient ways of coexistence. A thinker emerges who takes time to identify the root cause and comes up with a practical solution. Such deep thinkers and intellectuals then place this solution in society and knowledge cascades down to people. When the new premise is understood and accepted by people then it becomes part of system. In this way new systems emerge and refinements continue to take place. These refinements will continue to take place till we create a civilization in which resources are managed in a way that satisfies all human beings. The proper management of resources eliminates the need of conflict and aggression. Such a management is possible through a rightly designed system which spontaneously gives birth to cooperation.

One more important point to note is that becoming a king is not the solution for life. Those who are kings, master of resources, are also not able to enjoy life completely.

They are not able to derive real pleasure in life, even though they have ownership. Their life is filled with fear and anxieties. Definitely, they are better off than slaves, but they have their own kind of tensions and issues to deal with. So in totality everybody is living an unsatisfied and sad life. The only remedy is to rectify the existing system rather than blame each other. If two sides keep accusing each other than would it make anything right? No good comes out of it. Only our time gets wasted. And even if prove other is wrong and convict them, still the result will come only after we change the system. The right system will not give birth to negative competition.

The establishment of cooperation

When everybody is able to avail desired products, services and facilities of life then they begin to understand that all types of happiness can only be attained by cooperation. When the new framework would be clearly understood by a living experience then people will form a new relationship with each other and nature. They will spontaneously begin to cooperate with each other just the same way they are currently fighting due to a competitive framework. It is no use singing songs of love and cooperation for bringing transformation unless work is done towards presenting a more intelligent framework that clearly shows how our lives are going to be easier and more enjoyable. Only then the spirit of cooperation will start to flower completely in human society. Gradually people will realize the advantages of cooperation and disadvantages of competitive behavior. In their current living experience, it is the reverse. Presently our living experience is that competitive attitude brings more money and power. In the new framework cooperation will find air to breathe and competition will die its death. This is so because we have removed the root causes and made competition invalid. It would not make any sense to compete. In fact, in the new system it would be impossible to compete by virtue of design. People will like to cooperate by their own volition. In this way the ideal of "***wasudhaiw kutumbkam***" – the world is a family can be realized. After all we are all seeds of the same tree.

End of all types of negativities

From all the above discussions we can understand that negativities in life appear due to non-availability of products, services and facilities. The inability to generate sufficiently for all is due to lack of understanding within us as a society. It is not a natural constraint. There is cause of negativity that lies outside and a cause which lies inside of us. The unavailability of resources outside and lack of solution inside are the two main causes of negativity. When wisdom develops within us then we can see very clearly that we are not able to enjoy even those resources which are available with us due to the scramble that exists between people. We have to develop such a system where there is equitable distribution of resources for all. Secondly if there is any scarcity of a particular resource then it should be judiciously utilized and be issued on a public sharing basis and not be allowed for individual ownership. Thus, everybody will use it, share it and not feel deprived.

By fight and competition only destruction can take place. Resources get misused and natural ecology is destroyed. So, if this model comes into existence, then problems that occur now will cease to take birth. For example, hoarding and unwanted accumulation of resources from individual to global level will not take place. There would be no cause in system for competition, unwanted accumulation, war, manufacturing of weapons, misuse of natural and human resources, corruption, confusion, indecisiveness, lack of education, unemployment, inequality etc. Various forms of negativity will not arise between individuals, which arise now due to unequal, unjust distribution of resources.

Due to this negativity everybody is making arrangements for their security which ultimately takes the shape of war. When everybody would be availing facilities and comforts of life then a feeling of security will develop within them for future. This will create positive feelings of truth, love, cooperation, warmth and trust between each other. A positive environment will take birth. A new type of life will emerge. A new era will begin for humankind which perhaps has never manifested ever before.

Spontaneous birth of truth, love, justice and virtue

It is very easy to understand that when just system is established then every person will live truthfully, will love each other in a family, will conform to social justice and will not unbalance natural cycles. All this will happen spontaneously without coaxing the individual in any way. No moral lectures would be forced upon and no spiritual transformation would be demanded. There would be *shānti* (peace) internally and externally in people's lives. When all luxuries of life are available with all, when everybody's economic status is same, when everybody has equal opportunity for learning, when everyone has equal freedom for choice of employment, when everyone has equal freedom for acquiring goods and services, when there is no reason for family level tensions, when there is no cause for social level conflicts, in such a scenario why would anyone fight or compete? In such a world whenever problems would arise they would get resolved quickly. So why anyone would steal, kidnap and make anyone else suffer in any other way? I cannot see any possible reason of violence, if you can then please enlighten me. What we foresee is that people would develop faith in government and justice would be visible in our life. Human culture would have right kind of morality, right kind of equality, prosperity, timely decisions, clarity and peace. Every individual will deeply live the joys of life which they are not able to do so presently.

Availability of pure food, high quality products / services and establishment of authentic relationships

We all know that for a healthy life, pure and high-quality food is of great importance. If we continue to consume toxic food, then very quickly our health drops and longevity reduces. Then all our money and time is spent in getting treatment and we wait for death. Our loved ones also experience suffering due to this and they too fear such happening in their own life. An article on "Food adulteration a rising problem in India" states- "*In a recent report, the Public Health Foundation of India attributed 80 percent of all premature deaths to contaminated food and water. Dr. Keya Ghosh is the head of*

CUTS, Kolkata, an NGO that fights for consumer rights. "Food adulteration in India starts from the field itself where fertilizers and pesticides are overused. Therefore, one kind of contaminant that is present across all range of food is very high level of pesticide residues," she says.

But pesticide residues are not the only problem. Many products used in everyday cooking, such as cottage cheese and clarified butter, are adulterated. Coloring agents in spices are also posing problems. The use of carbide to make fruit ripen faster has created a number of health hazards." [1]

So why does adulteration take place in today's world? Why such adulteration will not take place if we adopt the proposed system in this book? Actually, in today's system, most people have to arrange for their own employment and everybody has different income levels. So many people who are involved in producing food products are involved in adulteration to maximize their chances of profit. Especially in India, a lot of food production is from unorganized sector, approximately 42 %. [2]

An article written by Ravi Wazir, on battling the threat of adulteration and other food fraud such as (misleading claims on labels, untrue brand narratives, unlawful food processing, fudged certification, unchecked food hoarding and wastage) states the following:

"*Worldwide, there are two factors that override the moral compass of the FBO (food business operator) and drive him or her to food crime—the need for business survival (reducing business margins from intense competition), and the greed for increasing profitability.*

When legit FBOs face unfair competition from operators who use fraud to increase their margins, they're forced to either quit or otherwise "play the game". If they choose the latter, they inevitably transition from mere negligence in food safety to outright dishonesty." [3]

The people working in food processing industry have their families too. They want their own life and the life of their loved

ones to be well off. They need money to keep their family happy. And one way to acquire more wealth quickly is to adulterate the food products, do some corruption, or any other illegal activity. For example, if somebody is into dairy farming, then it is very hard to maximize profits by selling pure milk and ghee due to rising competition. Even if they sell unadulterated pure milk, they will not be able to get very high prices in the market. Due to a competitive market, it is not easy to sustain the profitability of business, especially, if they have to compete with huge corporations.

When they see other families living a rich life, they too are tempted to break the rules. By the experience of their life, they begin to feel that this life is about survival of the fittest. The situation is that if they don't do corruption then somebody else will do so in a competitive market. They try to acquire money by whatever way appears in front of them, by taking risks, with the hope of not getting caught. To see some members of their own family happy, they push the entire society into the abyss of suffering. Adulterated or duplicate milk is made very easily and is a quick way to earn money. Similarly, other food products are adulterated.

A day comes when most of our food products become toxic, which causes various types of diseases and deaths. People take every opportunity to adulterate products as long as they can escape from law. We cannot also resolve this crisis by making stricter laws. If government sets up inquiry commission for everything, then corruption will not curb. This is because the investigating officials are also human and even they can be bribed in the process. So, this is not a good way to stop corruption. Corruption has never been stopped by making more laws. Many people who are required to stop corruption have themselves acquired those posts by unethical means. Candidates spend huge amounts for winning an election. After 5 years, they again have to prepare for elections. There is a lot of spending those candidates and political parties need to do to reach these posts. If they will not do corruption, they cannot be part of the show. These political workers also want to give their family the luxury they want in their life.

Even if the person does not do corruption for self and family, he will have to do it for the political party. This is because winning an election requires lot of spending just like any other business. This is but an obvious outcome. Corruption cannot stop until the system is corrected. Some new way of corruption will always pop out until the very motive for corruption is addressed.

In the new system there will be no need for corruption, as economically everybody would be self-sufficient. Everybody will have the right to demand desired products / services. Government will issue credit points to every citizen at the very 1st day of every year. These credit points are gross total estimate of expenses for that year. The credit points are nothing but digital currency and government uses this digital currency for its economic planning and calculations. The government keeps an account of the total work done by individuals and total products/ services produced using this digital currency. When adult individuals will work in the system these credit points will be balanced in their individual account every month. People can only monitor their accounts but they cannot do any transaction between each other using this digital money. Only government can use the digital currency for economic planning and no one else has any relevance for this money. So, no corruption can arise with the aid of money. No crime can be committed for capturing money. Secondly no one will feel any need to commit any crime. The reasons for which people commit any crime today are absent in the proposed system. All the resources will be under government management.

People will use resources according to their interest. The main thing is utilization and consumption according to your need. No person can claim ownership over resources to become a master and there will be no meaning left for becoming a master. There is a saying in Hindi, "*Jar, Joru, zameen zor ki warna kisi aur ki*". This means "all fights are for money, land and spouse. And the one who has greater power acquires them". This is a very patriarchal regressive statement but nevertheless the reality of our society to a great extent.

You must have understood that in new system resources will be issued by government and will not be individual property. Government is also not the owner but the manager. Every citizen of the world is the owner. Everyone will receive to their hearts fill for real consumption but will have no ownership. No cause will remain for fights regarding money and resources. About the topic of relationship, the fights in relationship also occur due to sense of ownership over other. This sense of ownership arises because in the present system, pleasures can be availed only by becoming master.

Till today in all the system so far in human history, pleasures could be availed, only if you became the owner. You could avail the luxuries, comforts, pleasures as per your desire, in your own chosen time only if you become the owner. This is how we have lived since ages. If you don't own, you have to be at the mercy of those who own the resources. That is why everybody tries to become the owner even if they have to fight for it. But in the new system you can avail all pleasures without becoming the owner. There would be no obstruction to the fulfillment of your desires. You can enjoy life so much more, even more than the billionaires of today. In today's system the owner has to look after and maintain his property. He has to worry about it and protect it from others, but in the new system you will not feel any future insecurity. Whenever you will want anything, you will receive in a stipulated time. The system is meant for the fulfillment of everybody's wishes.

When you will have a living experience that your wants are getting fulfilled on a continuous basis, then you will feel secure and peaceful.

You will not want to hoard and collect. Accumulation of assets, hoarding of resources in that sense is synonymous with ownership. This tendency to hoard gives birth to ownership. So due to right education and right system, there will be all round prosperity including the aspect of relationship. There will be no dearth of desired men and women. Thus, men and women will not try to establish ownership over each other. Therefore, in the new system there will be no need or wish to

control others in a relationship, there will be no need or wish to establish our right over others.

And if somebody would want to control other, it would not be possible. The reason is absence of financial power. The only way to exploit others is by amassing control over resources. If there is no concept of amassing power by becoming owner of resources, it will not be possible to exploit others. No individual will be able to form any gang or group to threaten others. No individual will be able to blackmail other by putting fear of money. People will stay with each other only for experience of love. They will stay with each other as long as they both like. When love will fade, relationship will end. Fading of love is not an unnatural, bad thing. When relationship will end living together will cease. Individuals will then move on in their lives to be with those where they can find new joys of relationship. System will facilitate people to find new partners. So in this way life will always proceed in a happy way.

Freedom from all types of pollution, dirt, accidents

In today's system everybody makes their own accommodation arrangement. There is no discipline of land use planning. The multiplicity of local bodies obstructs efficient planning and land use. Many urban governments lack a modern planning framework and poor local governance increases our woes. Urban management is carried out in through organizations that are ill-structured with little ability to bear responsibility or accountability. All this happens due to the current socio – economic political framework.

Families make their own type of accommodation with varying quality due to differing ability to spend. People buy land and invest in construction according to their financial capacity. Due to this decentralized approach, government finds itself in a tough spot to plan and create social level facilities such as sewerage, water supply, transport, electricity, roads, parks, playgrounds, libraries, hospitals, industrial areas, schools, parking facilities, markets etc. There are environmental concerns too.

In the new system there will be centralization of governance and very clear accountability. There will be no financial concerns. In the new system government will make all arrangements for accommodation. Government will allot land to everybody for residential purposes equitably. Government will also plan judiciously and create parks, libraries, roads, schools, playgrounds, shopping complex, sewerage systems, etc. equitably for every town. The quality of these constructions will be of same standard. By such centralized approach the utilization of space and resources would be most efficient. There would be ample greenery and management would be easier. Various experts, town planners, scientists, architect, engineers would be utilized to get the desired results by which there is no damage to environment and yet maximum luxury is created for fulfilling people's desires.

There would be no water stagnation, puddles on road, situations of flooding in houses etc. There would be proper sewerage and drainage systems and no worker has to get exposed to dangerous or inhospitable work environment. Automated systems would be used for such dangerous operations. People will be relocated to these fully planned townships once they are completely ready, not before that. In today's world various accidents take place because people use substandard construction techniques, substandard construction materials, faulty wiring etc.

Proper quality checks are also not done. This causes accidents and deaths. Since all this planning, design and construction, shall be through a centralized agency having no budgetary restraints, these problems can be totally eradicated. By virtue of a proper system at the root we can avoid so much unnecessary work that we do in today's system. Today we waste a lot of time and resources in fixing and repairing faulty construction. The construction agencies do faulty construction, for greater profitability. Then governments spend more tax payer's money to make repairs. Government teams and auditing agencies investigate faulty construction and then prosecute them if some wrong doing is found. In this process, more corruption happens.

If accidents take place, then doctors treat the patients. A lot of media, lawyers get involved in the entire process. So, there is an unending cycle of events that originate due to a bad system. If we had put a proper system in the first place, then all this negative drama will not happen in our lives.

In the new system there will be an entire department for recycling waste. Whatever garbage is thrown out of homes, factories, offices etc. will be recycled by a centralized agency and put back into nature in a proper manner. In this manner, it will not be left upon people and families to do waste management. Any problem of garbage, waste, pollution, cleanliness etc. would be government responsibility and not common citizen's responsibility.

In today's world a lot of money and time is spent by government and NGO's in awareness campaigns. Many a times the rules are impractical, inconsequential but the responsibility is cunningly put back onto citizens even for a social level task. It is government's job to maintain social order. It is for government to devise out ways by which public will adhere to a system, either by education or other policy measures. The rules should be easy to follow and understand for the masses. There is no use giving moral lectures to common public about their duties. If the public is not able to follow a rule, it means there is something unnatural or impractical about the rule.

End of all types of conflicts, from major to minor

The root cause of all types of conflicts, wars, fights is that everyone is not able to receive all the facilities of life equitably. We are living in such a system in which always everything is in scarce mode. Due to future insecurity, people hoard, collect and build assets. They may not even use these assets and may spend their entire life guarding it from others. Despite that people continuously make efforts to acquire control over more and more resources according to their capacity. So in this way scarcity begins to manifest in society. On one hand due to an unjust economics, the masses do not have full buying capacity. Due to this the demand in market remains constrained. This

leads to less production of products and services, which means wealth generation is less. On top of that few people are able to have a hold on the greater portion of the wealth generated by society collectively. This creates a massive shortage for masses who struggle to make their daily ends meet. We are all aware about the wealth concentration happening in the world. Those who do not have a straight access to wealth then start thinking about other ways to acquire wealth. And those ways are illegal ways, criminal ways.

When these illegal ways go beyond a certain limit, it bursts out in the form of major or minor conflicts. Conflicts between individuals, families, communities, nations etc. begin to manifest. So, we can understand that main cause is unjust economics. And in the proposed system a just economic framework will eliminate the competitive base of our existence and replace it with a cooperative framework.

Longevity and improved health

We are all aware that in an undeveloped system of human coexistence, life is filled with various types of anxieties and stress. A huge population struggles to meet acquire even the basic necessities of life, living despicable lives. In such a system, the available food products are toxic, the air is polluted and relationships are tensed. The healthcare facilities are also very expensive and not available to all. Proper education is also not available to a big section of society by which they can be schooled about factors for good health. Many people die regularly due to wars, conflicts, fights and accidents. In this way, longevity of human being reduces and life is filled with many diseases.

In the proposed system, individual life will be free of stress, fear and insecurities. Individual will not have to worry about the health of parents, education of children, employment, promotions, security of loved ones, bank loans etc. Individual will have no worry about future. Everyone will be financially independent. There would be no pollution and environment would be very natural and non-toxic. The best healthcare facilities would be available to all. A lot of research would be

undertaken to develop longevity of human life. In such a system, longevity of human life spontaneously increases. You can see that prosperous nations have higher life span compared to third world nations. So, in the new system life span would increase very quickly as people will be living a very enjoyable life.

The end of advertising and marketing campaigns

In today's world we are flooded with advertisements everywhere by virtue of a market economics. We come across advertisements while watching television, on social media, when we walk on the streets, even while doing our jobs etc. These are major distractions, disturbances in our life. For example, while watching our favorite television program, advertisements break the continuity of the program. The hoardings on the street also cause distractions and can some time cause accidents. Sometimes due to strong winds these hoardings can fly off and cause injury to someone. Sometimes we get a phone call or knock at the door by a salesman when we are busy or sick. We feel flustered when he or she tries to convince us to buy the product/ service.

In the proposed system we will be free from all kinds of advertisements. For dissemination of any kind of information there will be only one centralized online portal or website. You will be able to know about any kind of product or service from this single website. We will be saving so much time, energy and resources by the elimination of advertisements, marketing, propaganda etc.

Key benefits of new system

1. Proper utilization of resources, production as per demand. There will be no shortages or excesses.
2. You don't have to pay any other taxes for any public facility and there will be no banks.
3. No inflation and no issues of currency devaluation.
4. There will be no market recession. The boom and bust cycles of market economics will not exist. There will be

no share market, stocks and bonds. All worries about property management and investing money will not exist.

5. You will not have the burden of your family's financial security. Unemployment, poverty will not exist. You will not have to wait to earn money to buy a product/ service.
6. When you go to work, high quality public transport service would be available. Most people would use public transport because of highest convenience. You don't need to drive and there would be no traffic jams and pollution.
7. People will find meaningful job and job of their interest.
8. Activities will not be repetitive and wastage of resources will not happen. For example, in today's system every company has to arrange for its own logistics, security, audits, safeguarding intellectual property etc. Centralization will eliminate activities which are not useful and create more wastage.
9. All products would be standardized. There will be no confusion about selection of products and there will be no fear about product quality. There will not be multiple brands for same product.
10. There will be minimal or no policing. System is self-regulatory
11. There will be high degree of innovation and research. Science and technology will proceed in the right direction. There will be no requirement of copyright and patents. Knowledge resources will be freely available to all.
12. All resources would be under the management of system and there will be no environmental concerns. There will be no epidemics and severe climate change related calamities. Even if such events happen then public will be provided best care and service.

13. There will be no wars, mob violence, riots, abuse, theft etc. People will not have to lock their houses or worry about their property. All relationships would be smooth and harmonious.

14. Citizens will have control over governance 24x7. Real democracy will exist

13.Frequently asked questions

Question: Does society really need any system of government? Doesn't every government crush the freedom, personal choices and self-reliance of a human being to some degree?

Answer: Human beings can perhaps barely survive without social systems such as education system, political system and economic system. Without developed systems, human life would return to a primitive state. In such a primitive state human life will remain largely undeveloped and if development is constrained then life will be of immense suffering, which no human being ever wants. Development means movement towards greater comfort and enjoyment. That is why humans do not prefer to live in isolation and have always formed a social group with certain framework for management of their affairs. The reason they do so is because *anthkaran* of human being is awake. Human is a conscious being and therefore always looks for solution to his life's problems. If he succeeds in finding out a solution that works for him, he wishes to adopt that solution for his life. He wishes to maintain that solution until he finds an even better solution.

For example, in the past, kingdoms had a monarch and then later countries began to adopt an election system for choosing their leader. In this way humans keep refining the solution until they are completely satisfied. From a very early stage, the wish for comfort as well as enjoyment in life, led to the search for *jnyān*. This further led to the creation of expertise as *jnyān* and *vijnyān* expanded further. Societies also became more populated, interdependent and complex. The need for practical management of affairs in a society led to the creation of various social systems.

So, we can understand that humans do not want to live without a social system. Still if someone insists, they can live in wild without any human cooperation.

For example, they can live without technology products created by others and find it out for themselves whether the above claim is true or not.

Let me delve into this topic a little deeper to elaborate what system actually means and why human would suffer without a social system in place. If we observe the nature we will find that there are very few items available that we can directly use in raw material form barring few things such as some food products, herbs, etc. As we have discussed earlier, the aim of life is not just somehow surviving. We all want to enjoy various types of pleasures which we do not get directly from nature. We need to create them culturally by using raw material from nature. For creating these enjoyments, we need the development of *jnyān* and *karm*. Thus, a complete sequence is formed out of *jnyān, karm* and *bhog*.

Without *jnyān* there is no meaning of any *karm*. If we do any *karm* without *jnyān* then result could be anything, which means result can either be happiness or suffering. Without *jnyān* we cannot repeat the outcome with certainty, thus fruit of *karm* would be beyond our control. That is why first and foremost we need *jnyān*. By *jnyān* we can know how to do any *karm* in a particular way that results into desired *bhog*. Without *jnyān* there is no meaning of *karm* and without *karm* desired *bhog* does not get prepared. Without *bhog* we cannot fulfill our wish and derive happiness. So, we have to create a system for *jnyān, karm* and *bhog*.

In order to distribute *karm* and *bhog* we need a system of economics & politics. We also need a system of education. This is because without a system of education whatever knowledge we acquire will not get passed down to next generation. Each generation would have to reinvent the wheel. That is why we need a system of education that ensures that tradition of knowledge is maintained and knowledge gets developed as humankind progresses. I hope that you would have understood that without system we cannot live desired life. Without a system it is almost impossible to produce comforts, facilities and luxuries in life.

Without a proper system a suitable environment does not get created to enjoy deep relationships on family level, social level and global level. Without comforts, facilities and luxuries our life will be bereft of personal choices, freedom and self-reliance.

Let us try to understand the meaning of these words. Personal choices mean what an individual want for himself. These are his personal choices for food, dress, education, work, lifestyle, relationships etc. This has no direct relation with others and is of no consequence to others. This is his private life in which he wants no obstruction, no dictation and no control. The second word is freedom or independence. This means, overall, do you feel free to do all those things at every level of social organization such as family, society etc. that gives you happiness and others do not suffer by that? Your personal choices are part of this overall freedom. The overall freedom includes everything by which you feel that this universe is yours and meant for you. You get a feeling that you are able to live according to your way and this includes all aspects of your life. The third aspect is self-reliance. When we get what we desire within a justifiable time frame without hurdles then a feeling of self-reliance is experienced. For example, there is water supply at home and we can go and drink water any time. This makes an individual feel self-reliant. This makes us feel that we are in a position to fulfill our wishes in the given system and we do not feel handicapped, dependent and lesser in any way than others. This creates a feeling of self- reliance.

Now let us see if these three things are possible without a system. There is a popular saying, “beggars can’t be choosers”. Without a system you will not be able to choose from various products / services. Without a system society will not be able to collectively produce goods and services. For example, today you can have various types of furniture arrangements within your home. You can have metal furniture, wooden furniture, plastic furniture, bamboo furniture, wicker or rattan furniture, glass furniture, concrete furniture, blackwood furniture etc. Without a system you will not have the options to choose from according to your personal taste.

Whatever little we will be able to produce on a small scale may get looted from us by some other group or community due to lawlessness. When there is no authority to stop people and there is no fear of any law, anarchy will prevail. Such a condition of human existence prevailed earlier when people lived in small tribes. You may have read in history books, how tribes and later on kingdoms fought with one another and captured resources. Although within those tribes too they had some kinds of system or rules to keep the community intact.

So, we can conclude now that without a system, freedom, fulfillment of personal choices and self-reliance cannot exist. Does that mean freedom, personal choices and self-reliance are inevitable outcome of any system? System can be of two types. One is a complete system, adequate system and the other is an incomplete system or inadequate system. In an incomplete system there would be limited freedom beyond which human will feel restricted. What we have today is an incomplete system.

Let us take an example to understand this better. India has almost one-third of the world's illiterate population. So, you can imagine that although Indian constitution talks about right to equality, right to freedom etc. and Indian government also enacted Right to education Act in 2009, but we are still struggling to provide elementary education to children. The children of our country are not getting good education. The most obvious cause visible on the ground is that there is a severe shortage of teachers in the school. The quality of schools is also very poor. Although we are almost nearing 100% enrollment, there is a high dropout rate, learning is poor and teachers are not knowledgeable enough. Students in these schools are also less. Faulty administrative structures and understaffed education bodies is ailing these schools. There are systemic faults at policy making levels and budgetary constraints.

The government says it is constrained financially for the spending it needs to do for education. So, what does this mean?

Firstly, it indicates we have adopted a system in which qualified people cannot reach the position of leadership for better policy making. Secondly and more importantly it means we have adopted a system in which all types of comforts and facilities in this system depend on money. And since everybody cannot have ample money, inequality is inevitable within existing model of economics. The constitution has no provision by which economic equality can be achieved. Therefore, equal rights cannot be made a reality. This implies the deficiency is in the design of the system, the deficiency is in the constitution that is handicapped to make this goal a reality. The constitution says everybody has equal rights but does not explain how it can be made possible in reality. It vociferously announces equal rights but is incapable of delivering it. Whatever mechanism constitution has adopted so far has failed to deliver satisfactory results. In fact, the result is a disproportionate system. This is why I call it an inadequate constitution, an incomplete constitution. In fact, it wouldn't be harsh to say that the result of present constitution is more complexity rather than simplicity in our life. The freedom within a modern democracy is to some extent better than a monarchy but insufficient for human to feel happy. There is a limit to your freedom and this limit is also not equal for every citizen.

Now let us discuss whether it is even possible that a system can provide every human being maximum freedom, feeling of self-reliance and provision to make personal life style choices, or is it just a Utopian dream? We can observe that to some extent the existing system too offers a better life to masses compared to earlier times.

Those who earn decent amount of money in today's world, do enjoy different pleasures and freedom to some extent. So therefore, the idea of freedom and equality is not totally unrealistic and baseless. It is visible to some extent in the present system too. Apart from that I have already explained in previous chapters how equal rights can be provided to all citizens for real. I have already explained how economic equality can be provided to all and everybody can enjoy fully.

I have already explained how the political power always resides with citizens at any given moment in the new design. The intent of any system always has been to create a more beautiful world. It is a different matter how successful a system is in actuality. We have not been completely successful in the past but it is also true that we have not been completely unsuccessful. It would be wrong to assume that such a target is unrealistic. It is possible to manifest this freedom and we definitely need a system for being able to do this. In such a system rules will exist but they will not curtail individual freedom because the rules are supporting the aim of life which is every type of happiness.

Question: What should be the base criterion for evaluating any system?

Answer: As we have discussed in the previous question that a social system is required to fulfill all types of wishes of human beings for their happiness and this is the ultimate goal of life. This will be the criterion for evaluating any system. Whatever we do, if happiness is the result in all respects, if happiness is ubiquitous then we will call it correct system. Otherwise we will call it incomplete or inadequate system. Thus, refinements will continue to happen until we develop an ideal system that meets the target. Therefore, target becomes the criterion. So continuous *sukh* for everybody will be the criterion for deciding what is wrong and right.

Question: What is the base of this new system?

Answer: The base of any social system is the point from which it originates. I created the design of this new system after the discovery of the ultimate goal of life. Without clarity about the goal a good system does not originate. There should not be any confusion about the goal. We should know exactly what we want from the system so that we can check whether the goal is being met or not. In the previous chapters I clarified that the ultimate goal of life is continuous fulfillment of desired *sukh*. I also explained that *sukh* can be derived from desired *jnyān*, desired *karm*, desired *bhog* and desired *vishrām*.

The system should be able to deliver the above according to individual desire. This knowledge is part of new philosophy. This is the basis of the new system. To be able to meet this goal we need a new economics. Economics plays a key role in making this goal a reality. By correct economics we can very easily produce and distribute desired *jnyān, karm* and *bhog*. So, philosophy and economics play the pivotal role in this new system. This is the starting point of my entire solution or proposal. It does not matter how sweetly we word the goals in our constitution, without right philosophy and economics I am certain that the goals of humanity cannot be met.

Right economics creates the ground upon which the aim of humanity can be realized and all the desired happiness's can be created and distributed to everybody. If philosophy and economics are correct then it becomes possible for us to live our desired life. Economics takes shape according to philosophy so we can say that philosophy or *darshan shāstr* is the ultimate base and the starting point.

Question: In the proposed system every type of job has same economic worth. Why have you kept equal income for every type of job?

Answer: According to real justice, there should be same standard for assigning income. This is because income enables us to fulfill the meaning of our life. It helps us realize the value of our life. People with less income will not be able to fully realize the value of their life. Economically unequal society gives rise to many problems and ultimately suffers. There is no other alternative to equal income for realizing the ultimate goal of everybody's life. Secondly, every job is equally important if we can look the whole system in which there are people with diverse needs and interests. A person teaching dance is as important to the society as is a scientist. If you have any other solution other than economic equality for realizing everybody's happiness, then I would be most happy to hear.

Question: If everybody has same worth as per new economics then wouldn't it be injustice for those who work hard.

If those people who are more efficient will get the same facilities as those who are less efficient then wouldn't it be injustice and catastrophic for the system?

Answer: In chapter 8, I have mentioned about the consequences of economic inequality. The economically unequal society faces poverty, slavery, corruption, conflicts, thefts and various other type of crimes as a result of which our life is filled with suffering. Nobody wants such suffering in their lives. This is the main reason why income is kept equal. When there is economic equality the value of everybody's life is same. Everybody will have access to collectively produced comforts and luxuries. By availing the desired products and services he or she will experience continuous *sukh*. The birth of truth, love, justice and puny will spontaneously take place. As a result of that all people will experience *bhautik, daivik* and *ādhyātmik sukh*, which is the ultimate aim of everybody's life.

If income is unequal, then those who have lower income will not be able to avail high priced products /services produced by wealthy people. The principle of equal remuneration and the pricing of goods/services in the new system is simply for the sake of economic calculation. It will have no personal significance. Every person will be getting what he or she desires but the economic calculation will safeguard the system from any misutilization that can damage the economy. The pricing system is just a calculation tool for resource management within the system. This will provide the system required ease, simplicity, transparency for management and it will keep it safe from any misutilization. Also, we have to understand that the value or in other words importance of each product/service in life is same. No human wants to experience lack of any comfort or facility in his life as a result of which he suffers. Every employment will have same value because we cannot really value them differently. We cannot justify that the value of food is lower and value of fashionable dress or stylish accommodation is higher. We get enjoyment from all these avenues and therefore they are all equally valuable from the context of the ultimate goal.

Secondly, by this policy no one will feel injustice. After all everybody wants to be happy and if this system is fulfilling this target then how can we say economic equality is unjustified? Everybody will get employment according to their choice and capability. Also, a particular job can be easier for someone and difficult for the other. The job of a mechanical engineer or artist can be easy, enjoyable for someone and very hard for someone else. Every job has its own intricacies and competence requirement. Therefore, one skill set is not more valuable than the other, they are equally important. A tailor is as important as a scientist from the overall context. This is the entire premise of this new system. The wish of all types of conscious beings is equally important. When everybody will receive according to their desire then they will not feel any injustice.

For example, person A may eat 5 pieces of bread and Person B may eat 10 pieces of bread. The system will deliver 5 pieces to A and 10 pieces of bread to B. If we give 7.5 pieces of bread to A and 7.5 pieces of bread to B, then it will be injustice. So, the real meaning of equality and justice is, "To each according to their desire". Everybody has desires within a frame. Nobody will ask for unlimited pieces of bread. This is unrealistic assumption. This unrealistic assumption should not form the basis of our economics. In fact, what is happening till today is injustice because irrespective of how much money you acquire, you are not able to live the life of your choice by which you can feel satisfaction. So far, injustice has happened with all human beings because of incorrect economics.

Question: A system in which everything would be so easily available to everybody, wouldn't such a system make everybody lazy? Why would anyone want to work hard or work at all in such a system?

Answer: According to the proposal if any adult will not participate in the creation of any products/services then he will not be able to take the benefit of this system. Due to this rule there is no scope for becoming lazy and a parasite. To avail the benefits of this system, every person is mandated to

finish their *karm* properly. Secondly everyone will be offered a job according to their first preference or second preference, that too for max 5 hours for 5 days a week. Everybody will enjoy their work because it is of their choice. Just as we enjoy various products similarly there is a joy in *karm* of choice.

Thirdly the workplace will be very friendly and enjoyable because no one can become master and no one will be slave. So due to all these factors people will have no cause for becoming lazy and parasitic. They will be very alive because they will be enjoying every moment of their life. Finally, people in that system will be aware that if they do not do their work properly then they will not be able to get good quality products and services in society because others will do the same. This can lead to the collapse of the system which they will not want because the proposed system is more enjoyable compared to other models. They will be able to visualize the entire system because of its simplicity and the automated database. If a person is not getting what he wishes for, then he will be able to know the real cause behind it.

So, everyone will be aware of the importance of their position and thus everyone will be supportive of the system. They will be supportive because system is supportive of them. I would also like to point out that no human being on earth is lazy by nature. It has come to my knowledge that due to inadequate system laziness takes birth in human society. For example, if you are not so much into reading books and you are given a novel to read. Anybody can answer that you might not read the novel or take a long time to finish it. Someone might say you are very lazy about books. Definitely people say this. On the other hand, if you are very keen on watching movies, then you don't need any coaxing. In that case would it be correct to say you are very hardworking and industrious? No, it would not be correct. This is because you are watching the movie out of your own interest, you are enjoying it thoroughly and you may even thank the person who brought the movie for you. By this example you can understand that the main thing is about interest and not about laziness. If people find something interesting, then they are willing to put their energy and focus

into it. They don't even realize how much effort and time they have put into it. In a way it is not laborious because they are enjoying it so much. For a scientist cooking may be laborious and for a cook scientific research may become burdensome. If a system provides us with job of our choice and the income is equal for all types of employment, then there is no question of becoming lazy. Laziness takes birth in a job which is uninteresting for us. No human being has a natural disposition of being lazy. Everybody wants enjoyment and getting to do *karm* of choice has an enjoyment of its own. No particular employment is hard or easy, it is just a matter of interest, capability, competence and eligibility. A particular task may be very simple for someone and very difficult for someone else. If we have interest, talent, skill, capability for a particular task then it becomes very easy for us and enjoyable. On the contrary in the absence of these qualities job becomes very difficult and causes suffering. So, in the proposed system everything would be made very simple and enjoyable for people.

Question: In the excess of pleasures wouldn't humans lose their sensitivity?

Answer: Let us first understand the meaning of the word 'sensitivity'. Let us take the example of the food we eat to understand it better. Normally everyone is sensitive about their hunger. When someone is eating they may be sensitive about the taste, quantity, aroma, nutritional quality of the food etc. So, this is one kind of sensitivity. The second type of sensitivity is about awareness of others condition. To be able to sense the condition of other beings in a given situation is another type of sensitivity. For example, understanding that other person is hungry, understanding whether other is feeling satisfied by the food or not, knowing when a person is feeling uncomfortable etc. This sensitivity is applicable for both pleasure and pain.

For example, if you have healthy eyes, then it can see all types of visuals irrespective of whether the view is pleasing or distasteful. Sensitivity is not related with pleasure or pain. It is

related with the health of the instruments of perception. In a good system we all would be at the peak of our health hence our sensitivity would also be at peak. Unhealthy person is not even sensitive towards his own body because his instruments are not working properly. For example, a person suffering with fever may not be sensitive to various flavors in the food. He is not able to enjoy the taste of the food very much. Sensitivity is directly related with the health of the *bāhykaran* and the extent to which *anthkaran* is developed.

Sensitivity is dependent upon our Karan's. It is not dependent on our experiences of *sukh* and *dukh*. For example, a child does not have a developed *anthkaran*. So, child is sensitive only to his own needs as his *bāhykaran* is functional but cannot understand the situation of others due to undeveloped *anthkaran*.

You might have read already in previous chapters that education is responsible for the development of *anthkaran*. The extent to which a human being gets happy by other people's happiness and the extent to which a human feels sad by other people's suffering will determine the extent of his sensitivity. The more sensitive you are the more you will feel others condition. So *sukh* and *dukh* are criteria to know your sensitivity, they are not the cause for your sensitivity. It is not true that human is less sensitive in pleasure and more sensitive in pain. The extent to which he or she will feel happiness and suffering of others will determine his or her sensitivity.

Question: If we have only *sukh* in our life, wouldn't life become monotonous and boring?

Answer: It is important to understand, what it is to feel 'monotonous' and why this feeling arises within an individual. When a particular *bhog* does not give enjoyment anymore then it means individual has become satiated. It means individual has become wary of it and not interested to experience that *bhog* again. This is what we call the feeling of monotone. To feel monotonous means there is no more juice remaining in that subject for the individual.

It is a signal or feedback mechanism for indicating that we must change the subject or take rest. Now if we apply this to entire range of subjects in life, in other words if there is no *jnyān*, no *karm*, no *bhog* that is of interest to the individual, if he has exhausted all possibilities that he could think of, if he has become fully satiated from life then it means he does not wish to live anymore. If this happens, that very moment, consciousness will cease to exist and body will drop dead. Without any wish, wisher will cease to exist. In other words, without a conscious entity, *chetnata* (activity of being) is not possible.

Life becomes suffering only when we have latent '*ichchha*' and we are not able to fulfill that *ichchha*. On the other hand, life is not suffering when we are feeling satiated and now wish to go for deep rest. When we become bored from our past experiences but still want some new enjoyment it means we have some *jnyān*, some interesting possibility which has not been fully realized yet. When that possibility is realized and individual gets to enjoy it fully then that *ichchha* will come to its rightful conclusion. We wake up after sleep only because we have *ichchha* latent in us. If *ichchha* ceases entirely then the body will not be driven by any 'being' and thus body will cease to function. In other words, body will become devoid of personality and it will become dead. It will be declared *mrit* and will no longer be *amrit*. The *jiw* or in other words the 'being', the wisher, the personality is the one which drives the body, provides it direction because of which various types of conscious and unconscious processes keep taking place.

When no *ichchha* arises within us, conscious and unconscious, then why would we exist or be alive? When 'self' will cease to 'be' then how the next breath can arise in the body. Why would any organ remain functional? Why would there be any movement? So, it means *jiw* will attain death state. This is not a bad situation and should not be considered negative. In fact, death is also a wish that we all have. The ultimate aim of life is to attain all types of desired happiness's and if we feel completely fulfilled and satiated, no *ichchha* remains as a result.

In such a case 'I' will like to move from 'active being' to 'dormant-being' state. In other words, 'I' will cease to be in activity and will enter a state of deep rest. *Jiwan* will again rise again as 'self' wakes up after this deep rest by its own volition. It starts to live again, wish again. This process is very similar to the process of eating. We keep eating food till it satisfies us, fills us. When it stops being pleasurable then we stop eating for a while and take rest till we feel hungry again. Similarly, when individual is done with all pleasures then it goes into a deep state of inactivity similar to sleep. Throughout this process of living and then dying there is no *dukh* and only *sukh* when life is moving according to your desire. When we stop food for a while until next time, do we feel any suffering? No, we don't suffer, in fact we enjoy the period of rest. In the same way we can understand the requirement for the state of death. The only criterion is that death should happen when we no longer wish to live. In such a case process of death does not bring suffering. Only if the fulfillment of our wishes is interrupted due to accident, disease etc. then definitely this would cause suffering.

In a well-developed civilization death of people will also be according to individual wish. Genetic science has already shown the possibilities of such an outcome. There is another type of dying which means complete cessation of individual consciousness. The individual consciousness folds back to almost nothingness as no desire remains. It is a state of rest and not absolute nothingness. This is attainment of ultimate *moksh* by fulfillment of all desires. When all individuals attain complete *moksh* then universe itself folds back to non-manifest mode and *ātma* attains unity. This can be termed as ultimate rest. The universe becomes non-existent. The idea of pulsating universe is not new to science too. The *brahmānd* disappears. The *brahmānd* again comes into existence when the state of almost nothingness (inactivity) modifies and again *ātmtattw* rises from sleep as the new start. This is the ultimate cycle, ultimate story of life and death, ultimate story of *ātma*.

So, the moment we begin to feel monotonous in our life, naturally we either want to change the subject or go into rest.

Finally, when we have experienced all the different enjoyments of life and no wish remains then we will automatically go to deep rest state. Now coming back to the root question let us examine whether suffering gives flavor and color to life. According to popular notion, life should have suffering to spice up life and experience the full impact of happiness. Some might say, "What is life without few ups and downs"? Does suffering really make life more interesting and juicy, or does life become interesting due to some other reason? Let us look at the entire process of enjoyment and suffering.

To understand this better let us take the example where an individual is roaming in jungle and begins to feel thirsty. If you look at the figure 18 below, you can see that (0) is depicted as the normal healthy state of human being in which he is thirsty, but not suffering.

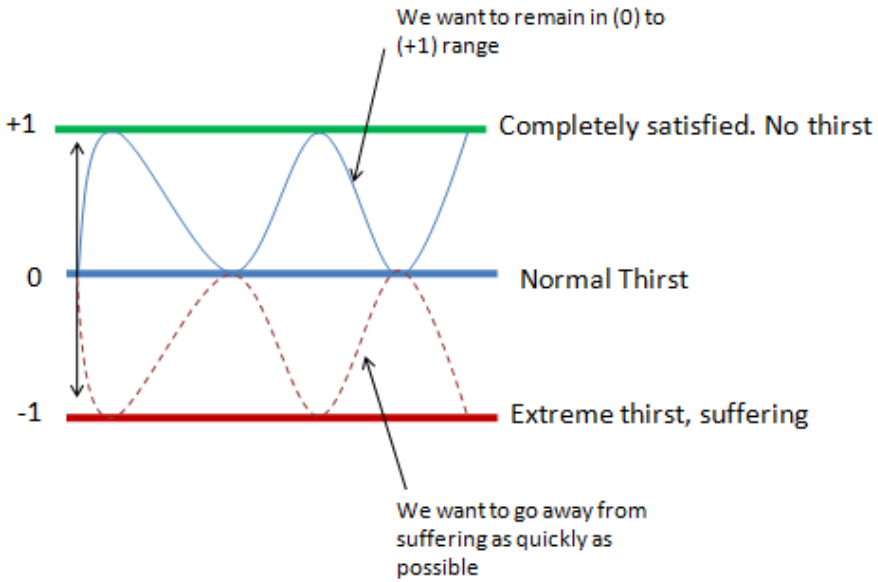


Fig.18

Now as he continues to walk in the scorching sun he begins to feel thirstier. Now we can say he is moving from normal healthy state (0) towards extreme suffering (-1). So due to unavailability of water the suffering begins to increase as time passes.

When he is almost about to die then we can say that he has reached the peak of suffering (-1), beyond which he can only die. Now luckily somebody finds him in this dying state and gives him fresh cool water. He begins to revive and again moves from (-1) to (0) state. Initially he takes few gulps of water very hurriedly. This is called the relief phase. During this period, he is drinking water to get relief. After these few initial gulps he begins to feel normal and arrives at (0) point. When he reaches (0) point he still has thirst but he begins to drink water slowly as he has become normal. This is the enjoyment phase. So now we can say he is moving from (0) state to (+1) state. When he has drunk water to his fill, we can say he has reached (+1) state. Now he is fully satisfied. If he is forced to drink beyond his desire, then he will again suffer.

So, exceeding (+1) also creates suffering. As time passes and he walks towards his home he again moves from (+1) state to (0) state, as the water level depletes in his body. This time he has a water bottle with him. He drinks the water when thirst arises and does not go into suffering. We can see by the above example that enjoyment is possible from (0) to (+1) range. We do not need to go to (-1) state and experience extreme thirst and then relief to become normal again. This is not proper enjoyment. Experiencing torture and then relief is not the goal of life. For example, if someone is dying of thirst the immediate requirement is to survive. A person is even ready to drink dirty water, unfiltered water or his own urine in extreme thirst. When a person gets to drink water in such an extreme state there is a feeling of great relief. We should not term this relief also as happiness. The recovery process from sick condition to normal health condition also may get crudely interpreted as joy but is actually just a recovery process. Any normal human being will not want to willfully experience torture just to feel normal. We can see that in our daily life that no rich person donates his hard-earned money to become poor and strive again for becoming rich. No healthy person wants to become sick to again become healthy just to feel happy about his health. Nobody wants to remain in (-1) to (0) range or in other words we do not want to suffer. We always aim for life between (0) and (+1).

The ultimate aim of life is happiness. This happiness is enjoying different pleasures as the vacancy for that subject of pleasure is created within us. Life process is a cyclic movement from vacancy to fulfillment. We drink water and again feel thirsty after some time. We eat food and again feel hungry after some time. We watch a movie and the craving for movie arises only after some time has elapsed etc. If the subject of pleasure is made available within a convenient time frame, then we always will be in the realm of happiness. If the desired subject of pleasure is delayed beyond a time frame or made completely unavailable, then we will experience suffering. The ups and downs can remain within the positive frame and we need not go into torturous extremes in the negative or positive side to experience relief.

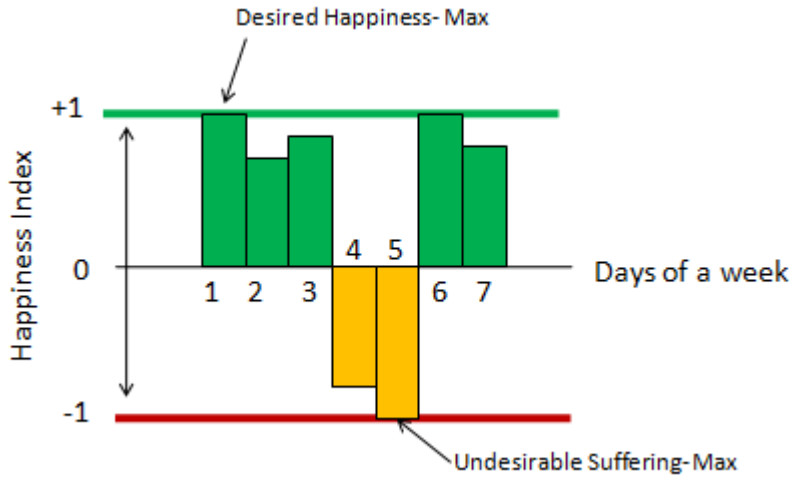


Fig.19

Thus, continuous availability of desired pleasures is a measure of happiness index. See Figure 19. If the individual is continuously able to avail desired pleasure (*jnyān, karm* and *bhog*) within desired time frame then the citizen satisfaction rating would be maximum and thus happiness index would be (+1). The overall state of individual life is measured by happiness index. A system in which always desired pleasure is available for all people within stipulated time, such a system

would have a happiness index of (+1). This is the ultimate target of the proposed system. If this index goes to (-1) then it means life is totally unhappy. Since ultimate aim of life for everybody is happiness, so we aim for (+1). No human being wants happiness index to fall below (+1) and certainly not below (0).

I have already explained in Chapter 4 that happiness and suffering are not two sides of the same coin. Let us take the example of eating food. When we desire to eat something then we look for some tasty food. We may try out various delicacies and finally decide upon that food which gives us maximum satisfaction. We eat the chosen food and feel satisfied. Thus enjoyment, juice of life and *sukh* are one and the same thing. *Sukh* is the essence of life. Now does the same thing happen with suffering? When we look for food while hungry, if we do not find any food then it causes suffering. At that moment do we say to others, "Look people, when I will get food after prolonged deprivation, it will be a great experience? I will get the juice of life by such deprivation"? No, we do not say that, instead we shout out for help so that we get out of the situation immediately.

By the above example you must have understood that when our life moves according to our desire then we experience *sukh*, we experience essence of life. If this does not happen then we experience *dukh* and we feel there is no meaning to our life. The presence of *dukh* takes the essence out of our life, takes the juice out of our life. When people come across a person who is deeply suffering, they may utter "he is looking lifeless". Thus the essence of life is directly related with fulfillment of our desires.

It is wrong to state that people will not recognize happiness in the absence of suffering. Let us take another example. When we do any task to acquire a certain enjoyment and if we realize that our efforts are not bringing in the desired result then we start to loose interest in that job. We begin to feel monotonous or disheartened and stop doing that job. On the other hand, if we are finding success then we feel more motivated.

For example, if we begin to earn more money in business then we start enjoying the job very much. Extreme suffering does not bring extreme happiness. If any experience is not to our liking, then we avoid that situation even for future. By the above examples it must have become clear that we want happiness alone and not suffering to make life more interesting. Suffering does not enrich life and make it juicier. It only creates environment of fear and insecurity.

Question: The world exhibits continuous change, continuous transformation. Impermanence is essential characteristic of life. Therefore, the wise men say that it is not possible to have everlasting happiness in this world of impermanence. If this is true, then it is not possible to be completely happy in any system. So how can you say that the proposed system will deliver continuous *sukh*?

Answer: Let us first try to understand the principle of impermanence. Impermanence actually means everything in this world is continuously undergoing transformation. There is no object or state that is permanently static but is always changing. For example, precipitation, evaporation, freezing, sublimation, melting and condensation are all part of the hydrological cycle - a never-ending global process of water circulation from clouds to land, to the ocean and back to the clouds. In a similar fashion every substance is within a cycle in this universe. There is a cyclical transformation going on in various small or big circles. Smaller circles are rotating within bigger circles. In this fashion universe remains in existence and is continuously metamorphosing. This is the principle of change.

Universe exists by this principle of change. Transformation and existence both features are simultaneously present in existence. If the principle of change is eliminated, then existence will cease. The *ādi tattw* could not have become this universe if variability had not been present. No movement is possible without the principle of change. If the quality of change had been absent, *ādi tattw* could never have metamorphosed into this universe.

Change is inherent quality of *ādi tattw*. This quality is integral to *ādi tattw* and therefore this property is found everywhere as universe itself is made up of the same *tattw* i.e. *ātma*. *Ātma* has inherent potential for transformation and it is because of this principle we see so much diversity in this world. All the different type of substances gets created because of this principle. In other words, subjects of pleasure exist because of change inherent in universe. If change had not existed in *ādi tattw*, no universe could have manifested and *ādi tattw* also would have had no purpose. It is because *ādi tattw* is purposeful that it has the capacity to change.

If *ādi tattw* had not been capable of change it would have remained static with no significance and no glory. The principle of change is a fundamental and most important aspect of *ādi tattw* which we also refer to as *ātma* or *param tattw*.

From the above explanation we can understand that basically change is not responsible for any happiness or suffering. The principle of change is just responsible for the creation of diverse substances and substances remain in existence because they move in a circle. Substances exist in universe in some place or other by virtue of these circles. So, the principle of change or impermanence is a positive attribute of this universe rather than a negative quality.

Question: Socialist and communist ideology also preached about an equal society but their experiment turned out to be unsuccessful in various countries. What cause do you ascribe to that?

Answer: It is not just about socialism, communism but capitalism too was envisaged to create equity and well-being for humanity. The aim of any political and economic system has always been noble. Even the aim of religious systems is noble. People have always envisaged an ideal society, where all conceivable happiness is easily available. All 'isms' have come into existence so that happiness emerges for human being but so far no constitution or religion has been able to deliver the desired results.

We have continuously evolved and developed in various areas and we have also deteriorated in other areas. We have experimented with many types of systems but no system has so far been able to provide a comfortable life to billions of people that exist on this earth. According to my understanding the root cause of failure is that fundamental factors that determine a system were not sufficiently investigated.

For example, human consciousness has not been sufficiently understood that answers all valid questions rationally. After all we are trying to bring a system for human life and we haven't even concluded philosophically about the ultimate aim of life. The question about meaning of life has been a long-standing debate since ages but so far, no universal consensus has been achieved. You must have seen in the past that whenever any system change was brought about there was much conflict and bloodshed. This shows that changes have not been achieved by universal consensus. All people were not in agreement with changes that were being brought forward. All the previous solutions would divide humans into two categories, good and evil. The result is that we have been constantly trying to establish the other as evil and ourselves as good. The result is that we have been constantly fighting between each other with this root assumption that some evil humans are creating problems for everybody. This theory has many contradictions that never fully answers why evil is present.

The communist leaders gave a promise to people that the labors of the world will receive a rich life. The people were told that all suffering will vanish and masses will become owners of resources. Even after many decades this just remained a dream and never materialized in reality. How much more the people would have waited, hoping for good days to come? There were economic classes even in communist regime. The poor remained poor and exploitation continued. Families were forced to stay in small apartments and there was lack of freedom. There was no platform for people to speak out their grievances freely without fear of persecution. Socialist models were for namesake and the reality of people's lives was different.

The communist experiment eventually metamorphosed into a dictatorial regime where few people would control the lives of billions. These few people behaved like rulers or kings. These political heads were enjoying all the riches. People had thought that by the arrival of communist regimes, workers of the world would be owners but this never really happened.

In fact, people began to understand that capitalism is more suitable for them. They felt more freedom in a free market system of economy. That is why countries like Russia and china gradually modified themselves to market economies. The real reason why communism failed is because essentially the centrally planned command economy used money as the medium of exchange. When we use money in this way, it essentially succumbs to market economics. So even in centrally planned economies, if you possessed more money you could buy more goods and services but there was no equitable way by which money was made available to all people. Different incomes were there for different jobs.

A surgeon could earn more than a farmer in the soviet economy. Slowly the gap between rich and poor widened and the ideal of socialism gave way to capitalism. The simple reason is the presence of money that in essence means capitalism. Throughout history we have had only 'ism', that is the 'ism' of money.

Now I have resolved this root problem in the new proposal. The new proposal has advantages of both capitalist and socialist model of economics and none of the disadvantages. The new proposal is both decentralized as well as centralized. It is decentralized for placing demand and centralized for production and supply. The political system too is decentralized and centralized. The administration is top down but the power always remains in the hands of people. So, everybody would be enjoying their freedom fully. The life all people will be of same quality and richness. There is full transparency and no possibility for power to be usurped by select few.

Question: How can we know whether a system is running successfully or not? What is the criterion to check the success of a system?

Answer: If our wishes in life is smoothly and continuously being achieved, then we can say that the system is successful. Otherwise, the system will be considered as unsuccessful and the program of improvement should continue. If all of us are getting personal level happiness's, family level happiness's, social level happiness's and universal level happiness's then we can definitely say that the system is successful. The purpose of our life is the criterion itself and if we are able to realize the value of our life then system is successful.

Question: Isn't death an everlasting problem for human for which we have no solution? Can human being become immortal?

Answer: As of 2015, the country with the highest life expectancy is Monaco at 89.52 years; the country with the lowest is Chad at 49.81 years. We get to live around 70-80 years on an average and we feel they are not sufficient to fulfill our desires.

Human wants to live so that he or she can fulfill his or her desires. Now imagine a life in which right from birth a human is able to continuously fulfill all his desires and he or she is always in happy state of existence. In such a case wouldn't his life span increase tremendously?

As we discussed earlier that essence of life is pleasure. When a human is in continuous pleasure the life force that reverberates within him will be at its peak and he will be in prime health. In such a case he would willfully want to die after feeling satiated with his life experience. He would want to take a long deep rest and go into inactivity after living a fulfilled life. Such a desire for inactivity or death arises due to continuous fulfillment of desires in life.

Every personality has a frame of desires and when he is able to fully live that frame then a point comes that he gets satiated from that frame and desires cease.

Due to polluted food, polluted environment and various types of stresses there is a natural decline in our life span. If a new system comes into existence that eliminates stresses, pollution and various other sufferings then life span would increase manifold. In addition, scientists have shown promising findings that human life span can be extended tremendously.

Already many individuals are living well over 100. Some commentators believe that much longer lives are a possibility. Some thinkers feel that although people think that ageing is unavoidable, when the reality is that it's simply a "medical problem" that science can solve. Just as a vintage car can be kept in good condition indefinitely with periodic preventative maintenance, so there is no reason why, in principle, the same can't be true of the human body, thinks de Grey. We are, after all, biological machines, he says. It is my calculation that it would not be very difficult to attain 300-400 years of human life span in the new system. And the condition of the body will also remain good throughout. When this happens, I don't think human will feel deprived of a fulfilled life. He will not feel that his life has been interrupted with so many unfinished desires as he fears today. In the new system scientific research can be employed in the right direction and very quickly we will be able to extend human life span and also discover the secret to maintain health and longevity as long as we want to.

Question: Don't you think people need to change within for any system to work at its best? As long as people remain same how can a system become successful? People are the key component of any system and if they have defective character what can system do? If people do not change then they can sabotage any system, no matter how beautifully it is designed.

Answer: Any system primarily is for the benefit of people. If a person wants to destroy a system or break free from rules, then they must have a valid reason. Unless and until we have a clear knowledge about what human is, why humans exist, how many types of humans exist, it is pointless to bring forward any new system. Even if people create a revolution and change the regime, still the revolution will not be successful unless

systemic issues are addressed. A flawed system does not satisfy a human being in all fronts and creates stress. On the other hand, a complete system satisfies every human in all aspects and creates a sense of well-being in his or her life.

So it is but logical that people revolt in a flawed system and shall not revolt in a logical and well-designed system. So, let us first understand what is human. If we observe self and others, then we will find that all people are trying to become happy and they are making various efforts in this direction. So, the question arises what is wrong with this nature that needs to be corrected. What is wrong in making efforts for the happiness of self and the happiness of your loved ones? After all, wish for happiness is our fundamental nature.

Now you might say, "There is nothing wrong in striving for happiness, but there are some people who do not adhere to the rules of the system and then it shows they have bad character. Their actions create suffering for others and thus they are inherently evil, they like to torture others etc.". So, let us try to understand this phenomenon too.

When I observed the lives of people then I found that people first make efforts in their life according to given rules for some time, but many times these efforts do not bring them closer to the fulfillment of their wish. When they repeatedly fail and become unhappy by living life according to given rules, they adopt devious ways contrary to regulations prescribed the system. First individual tries to move according to the rules. If he attains some degree of happiness by moving according to rules then he will not break the rules, but if he is not able to fulfill his wishes by following the rules then he breaks those rules. **In short, human is interested in his happiness and this is the bottom-line**. Whether he breaks the rules or not comes in the second step. So, at the root we all want to be happy and there is nothing wrong about it. When the system is ill designed then human is put in a position where the fulfillment of the desire seems very difficult by the legal route. The consequence is that the check valve of ethics, laws, rules, etiquette and good manners breaks down at some point of

time when he can no longer tolerate according to his or her capacity. Man, then turns towards criminal ways. This is when we start calling some people as evil or bad.

Throughout history a lot of emphasis has been paid on self-transformation. Our heroes have been people of high moral character who are supposed to not break down even in adversity. People have opened various institutions and preaching others about changing their own self, changing their attitude, raising their consciousness etc. We can see the result of these efforts in society and to my eyes the result has been abject failure. Most atrocities have been committed in the name of righteousness. The people who considered themselves more correct have done more violence upon self or others. If the evil was seen in other people then human tried to eliminate those people, such as Hitler imagined Jews are evil and tried to eliminate them. If the evil was seen within oneself then severe austerity was imposed upon self to purify oneself. Gandhi is an apt example for such a belief. I do not see that our lives are becoming more beautiful by such moral, ethical impositions. The desired result is not manifesting by such efforts. These teachings have existed for thousands of years and the result is self-evident.

So, we should stop for a moment and reflect upon what we are doing to each other. The economics in the system creates situations of adversity by creating economic inequality. The society then somehow tries to manage this situation by teaching ethics to people. In the absence of ethics, the society will crumble as no one will be ready to bear the injustice. So, the idea of self-transformation based on ethical principles keeps humans engaged and they do not conceive the idea that system is the root cause of all problems. We continue to suffer as teaching ethics is not the real solution. Ethics is only a short term measure with its own consequences. We have to ponder, is it wrong to pursue the happiness of self and family members according to the ability one possesses? Is it wrong to pursue *sukh* in life? If it is not wrong, then what exactly do you want to change in any human being? A system is brought forward with the intention, that everybody lives a rich comfortable life

and not select few. All that has happened so far is that we haven't been able to bring about such a system that enables a happy life for everyone without the need to go against the system. So, where is the fault of any particular human being? What should he do? Should human give up and continue to see their families suffer? Should human continue to suffer himself? Should human continue to deprecate oneself for being a failure? Should he continue to blame the society for his sufferings? Should he continue to blame his past sinful *karm* for his present state of affairs? Should he regret being born in this despicable world in the first place? Should one tell a child that the abuse he or she has suffered is all because of their own fault and therefore they should try to change? What answer do we have for billions of people who are not feeling free to live the life they wish to live? Every human wants to live a life of their desire, everybody wants to live happily and they want to see their loves one happy.

According to my discovery there is nothing wrong with people. They are perfectly alright. Due to incomplete system they are put in position in which they are compelled to adopt violence, force, deceit etc. The fact remains that primary motivation of any human being is continuous *sukh* and he will do everything and anything to fulfill this target according to his or her intelligence. Every being longs for happiness and will do everything for fulfillment of that. In such a case human may get cheated by others, he may cheat others, he may get hypnotized by others and try to hypnotize others, all for the sake of fulfilling his desires in life. He is not able to fulfill desires smoothly because system is ill designed.

So, it is the system which has created space for violence and cheating. Otherwise who doesn't know that stealing is bad. Everybody knows but still they cheat. It is not that they are ignorant because of which they are stealing. People lie and steal because situation compels them to. Some people believe that as wisdom grows people become more compassionate and righteous. Thus, they endeavor to educate people and make them more aware. According to them everybody should try to attain wisdom and this is their solution for problems of human

life. This plan is impractical because gaining wisdom is not the ultimate aim of life. Everybody knows stealing is bad but they do because they see no other way to fulfill their desire. In the present system the wise person and his family suffer too due to existing economics. Without solving the root problem how can we expect life to become heavenly? So, the problem is in system and not in human.

Question: It seems that your system is only going to provide for material pleasures and physical comfort to people. Even today many people have immense wealth and luxuries and still they are suffering. So how can you claim people will remain happy in the new system if it is evident they are unhappy now amidst superfluous wealth? How can the system provide spiritual happiness?

Answer: This existence is not divided separately into *ādhyātmik* (spiritual) world and *bhautik* (material) world. It is only for the sake of understanding that we assign a word and make any division. For example, there is no real solid piece of land that exists as Delhi or Bombay. It is only for the sake of convenience that we have demarcated land. These are our mental constructs for ease of management. Such management is required for creating comfort in our life. We should not attach any other emotional significance to it otherwise it will create problems between people.

When we emotionally get attached to these mental constructs then they result in unnatural behavior and conflicts. For example, by demarcation of land into countries and assigning these demarcations emotional significance, people have started to clamor and fight that this is my country and that is your country. Such divisions should not have any *bhāw* attached to it. So *bhāw* is synonymous with reality (*bhaw*).

We have to recognize these mental constructs (imaginations) are created just for our convenience and they have no other role in our life. The objective of this division is to understand this world and thereby make arrangements for an enjoyable life. In the same fashion the division of life into spiritual plane and material plane is also a mental construct for the sake of

understanding. The world that exists within a human being, outside of him and in between is one unified whole. This universe is one whole in which everything exists. So, there is an external world which we all experience through our senses. When we experience this external world, we experience pleasure or pain. There is a conscious inner world because of which we can experience the outside world. The inner world constitutes the experiencer, the one who makes wishes, the one who is alive. The alive 'being' experiences happiness and suffering. This being can think, make calculations and accordingly operate in the outside world.

So, this life is one continuous process from outside to inside and vice versa. One end of this spectrum is the inner alive, conscious being and the other end of the spectrum is the outside world and in between is the human body which is part of this material world and is alive. It is because we are related with this outside world through this body we are able to experience any sensation and therefore we are affected by it. Whatever effect we are feeling inside such as restlessness, anxiety, lack of peace, dissatisfaction, happiness, suffering, fear, greed, stress, love, jealousy, enmity etc. arise because of some situation in the outside world. All the positive and negative effects that we feel inside ourselves are caused due to a particular situation in the outside world. It is for the sake of understanding that we term the outside world as *bhautik* (material) plane, the inner core as the *ādhyātmik* (spiritual) plane and that which is in between is the *daivik* (astral) plane.

So, such nomenclature is for understanding the human life process, the psychological processes etc. and accordingly make arrangements through a system of human coexistence. By such deep understanding of human, we are able to relate with each other efficiently and understand each other's position at every level. Now that we know that happiness and suffering is due to conditions in the outer world, we must discover the entire process of happiness and suffering. Having understood this process deeply we can make such an arrangement so that weall experience only those situations that result in happiness alone throughout our life and we do not suffer.

Finally, all that we have to do is to conceive of a system in which this is possible. Luckily, I have already designed an entire system by which this can be made a reality. In the proposed system, only those circumstances would get created which result in happiness and not suffering.

Until now people engaged in various forms of spiritual exercises to escape from suffering, these will no longer be required. The practices that we followed only minimized our sufferings but did not completely eradicate them. They provided temporary relief but not eradication of the disease itself. The solution that I am proposing will solve the root cause of all your sufferings in one sweep and you will not have to worry gain about outside system. When one is satisfied by the external environment then one feels deep happiness within. This is *ādhyātmik sukh* (spiritual happiness). When soul feels happiness by living in this world, it is *ādhyātmik sukh*. One doesn't need any other meditation, chanting and prayer for happiness in this world. In actuality these activities are not meant for satisfying desires. These activities have different utility in life which I have elaborated in my next book on philosophy.

Question: Why would the rich and powerful allow your system to get established? The new system proposes to make everybody equal whereas they want to remain in the position of esteem, not live as a commoner. So, what do you have to say about that?

Answer: According to my research at the root no human being really wants to be in a position of superiority or inferiority. People try to be in a position of supremacy because in order to acquire the desired pleasures they see the need to be in a position of power. This is due to the existing system. Every human being, since a young age has experienced a competitive world and some people have concluded that without supremacy life is not valued. One experiences that those who become great in the eyes of other people are able to acquire all the privileges and comforts of life. People begin to venerate such a person higher than themselves and they look

at him or her with hope for their own well-being. They begin to look at such a person with same eyes as if he or she is their God. They behave with him or her in a respectable manner and try to please that person so that he or she will bestow favors upon them and bless them for a good life. People aspire to become such god like personality themselves.

As I looked deeply at the fundamental nature of any human being then it was revealed to me that every human simply aspires for living a happy life. The main goal is not power but the main goal is happiness. Every human does whatever is required of him for attaining his desired happiness. If it is required that he attain supremacy over others then he will do that, if it is required that he please others then he will do that, if it is required that that he steal from others then he will do stealing, if it is required to kill others then he might do that too.

So, the question arises, is this real success of life? What kind of pursuit have we established in society which demands that we establish supremacy over others, whether it be moral, intellectual, financial etc. This cannot be the real goal of life in which we have to establish greatness over others and acquire control over resources which others too want in their life. In fact, this should be termed as lower level act. But, even these lower acts we have to do for the sake of acquiring joys. Now imagine, if we get all the pleasures of life without having to become superior or inferior then which human will think of acquiring power. No human being would ever want to involve himself in a futile exercise.

Human never does anything without a need. He involves himself in a task only when he sees a valid requirement. People in pursuit of power understand the utility of power. In the new system, those who are in the position of power now and those who are not, both will realize that fighting for a higher position is unnecessary. Both will feel relieved that such a struggle can be avoided. Many people are unaware how much one has to sacrifice and lose for being in a position of supremacy.

One has to face many difficulties and many situations arise where one has to be willing to risk one's own life or take another's life. Psychologically one feels always strained in life about loosing the position of greatness. The rich and powerful too live in constant fear of loosing what they have acquired. The fear of losing physical strength and vitality worries them too. They fear someone might take advantage of their vulnerability eventually and all will be lost. These factors create anxiety, fear and thereby greed. The entire focus remains in securing themselves more and more.

Please reflect for a while upon the following scenario. If everybody could fulfill their desires for comfortable life, then would the leader of any nation or a billionaire need any security? Would anyone attack others? Would anyone steal from others? Would anyone try to insult others or feel jealous? Would anyone even think of exploiting others? Would anyone feel superior because of ownership? Would anyone kidnap others children? Would anyone fight for ownership? Would anyone do any type of corruption or crime? Imagine, if you could avail all the comforts and joys of life, would you still want to hurt others for any reason? If you would not hurt others, then the same applies for others too.

All the negativities of life are due to insufficient system because of which we see such lack all around. Even amidst superfluous wealth life is not secure. What is the use of such wealth which brings along with it such worries? We want all the joys of life but without other type of tensions. All this would be possible in new system. In the new system all joys would come without suffering. Thus, this new system should be acceptable to all human beings and I foresee that all will support for its establishment.

Question: How can there be any consciousness before matter? You speak of a planned creation, intelligent creation. How can you know for sure?

Answer: First you have to understand, what do I mean by consciousness. When I use the word 'conscious' and 'unconscious' then what do I mean by that?

By consciousness I mean that aspect of reality which can make choices and most importantly is capable of *ichchha*. A conscious body can experience, evaluate and understand what is desirable and what is undesirable. The qualities exhibited in a conscious body is that it can be a witness (*drishta*), knower (*jnyāta*), doer (*karta*), creator (*srishta*) and consumer (*bhokta*).

That is why I term the primordial state as the state of "*ishwar*" (Super-being). The word "*ishwar*" simply means the one who displays the full capability of wishing and embodying a wish. Therefore, the emergence of this universe can only be explained by an element that has complete *jnyān* and is supremely capable of wish. Physical or material aspect of reality alone doesn't possess this attribute.

We all know that matter does not display any desire of its own. The atomic, subatomic and elementary particles extensively researched in physics are not conscious nor are the primary quantum fields or forces. The particles do not have desires. So, the question arises, what caused the first movement by which universe appeared. If matter cannot wish, then certainly materialness cannot be the primary cause for movement.

Some scientists and atheistic philosophies speak that there is no consciousness prior to universe. On the other hand, the theistic traditions refer to a *brahma*, God, *ātma* that is conscious, non- material, exists before creation and is responsible for creation of universe. These are the only two possibilities usually discussed and rightly so. Materialness and consciousness are the only two possibilities in existence. Now, let us try to understand this by way of logic. Let us assume that the start happened with materialness. Some physicists have tried to prove that physical universe can emerge out of nothing spontaneously. They have tried to theorize that it is possible for systems to pop out of nothing by a natural law of spontaneity. They speak "*universe likely came into existence and may fade out of existence, without purpose and certainly without us at its center. And that we continue to strive a meaningful life in a meaningless universe*."

In another words they are implying that things can happen for no reason and yet we should act reasonably. It seems their effort is to prove that systems can originate without any reason and that it is perfectly natural for universe to appear without rhyme or reason. According to me, this is a very absurd conclusion and violates rationality and scientific approach. If a theologian invokes the Supernatural God card to make a conclusion about the creation of our universe, many reason oriented humans find it unsatisfactory hypotheses. Similarly, introducing a law of spontaneity to conclude the topic about life is just as unsatisfactory for a person seeking complete answer about the origin and meaning of life. So, it becomes very important to know, why did the first movement happen?

Without movement, process is not possible. Without a process the emergence of this universe is not possible. So, the question arises, why did the fundamental forces appear? If these forces were always present, then next question arises, why did life appear in a primarily material universe? Why universe did not continue to remain a material world everywhere? Why did the cosmic ingredients arrange themselves in a manner that consciousness could appear? Why desire to survive appear in material formulations? Yes, it is possible that living being (consciousness) can choose to be dead (non-living matter) but how can non- living matter arrange itself to become alive when it is clear that matter has no volition of its own? For example, we can be awake or asleep. In this example, awake means conscious state (*chetan* state) and sleep means unconscious state (*jar* state). Unconscious means we do not perform *ichchha* in that state. The wisher is at rest. Deep sleep state means it is a state of rest and it means we are doing nothing, not even *ichchha*. So you tell me, at the root what is possible, consciousness or unconsciousness? Does the start happen with waking state or sleep state? We have to understand this difference very clearly, through the definition of materialness (*jar*) and consciousness (*chetan*). ***Chetan* can become *jar* anytime or continue to remain *chetan* but *jar* since it cannot wish, it cannot change its state by itself at any point of time.** This implies *jar* can never become *chetan*. *Jar* can never be the driver by definition.

So now the question arises, if at the beginning there was only materialness, then how did material existence alter its state to become this universe? How could the next level appear in matter? How did any movement or process happen at the very first? The existence should have stayed in the most primitive condition without altering its state but it did not. What explanation do we have for this?

There is one more difference we should understand between *jar* body and *chetan* body. *Chetan* body has direction and purpose. ***Ichchha* (wish) is direction or in other words *Ichchha* is the purpose of a conscious body.** It is imperative that for any movement to happen there must be a direction. Without direction no movement is possible. So, without purpose any type of movement is not possible in existence. Purpose is possible only for *chetan* body. There is no possibility of purpose for *jar* body. So, by observing this constantly changing phenomenal world, we can conclude that the starting agency must have been *chetan* and not *jar*.

If you observe this world you will find that everything exists here in cycles. For example, the water moves from one reservoir to another, such as from river to ocean, or from the ocean to the atmosphere, by the physical processes of evaporation, condensation, precipitation, infiltration, surface runoff and subsurface flow. In doing so, the water goes through different forms: liquid, solid (ice) and vapor. In this way existence of water remains on earth. Water is constantly moving, changing its state yet it always exists in either of these three states. Thus, we can utilize water as liquid, solid ice and vapor. Even while we are consuming water the transformation continues.

So our wish is fulfilled even when there is no permanency of states. The movement, the impermanency and constantly changing state of existence does not hinder the fulfillment of our wishes. Actually, existence has emerged and sustains itself due to phenomena. If *chetan* did not possess this attribute of state transformation, in other words if the beginning had only materialness (*jarta*) then universe could not have emerged.

State transformation is possible only for *chetan* and not in *jar*. If someone thinks that matter also can alter its state, then they are actually pointing out the consciousness aspect of universe and not the material aspect. Materialness (*jarta*) is a desired state of consciousness (*chetnata*), which it can create out of itself and consciousness can wind back the material diversity of universe when its purpose is served.

So, I ask the same question to you, how can there be any movement without activation by a conscious agent? I do not speak that material world is an illusion (*māya*) and consciousness is the only reality. Nor do I speak that consciousness is illusion created by our brain and that matter is the fundamental reality. I do not speak that matter and consciousness are essentially two disjoint realities one being prior to the other. The fabric of existence is one at all times and it is a gradient from matter to consciousness. Materialness and consciousness are different aspects of same fundamental reality which is *ātma*. Just as darkness is absence of light, similarly, materialness is nothing but absence of consciousness on this gradient. Existence never completely fades out to complete zero and therefore *ātma* always is in one state or another. Just as root and shoot system of a plant constitute one unit similarly consciousness and materialness are found together in any completely developed life system.

I do say that existence is in a conscious state before our visible universe emerged but it also has a material aspect. Universe emerged by metamorphosis of a primordial state of *ātma*. The primordial state of *ātma* is called *ādi tattw*. The *ādi tattw* is a conscious body and is also termed as i*shwar* (Super-being). In the primordial state, *ādi tattw* is only one, undifferentiated and no other exists. **This is the embryo state of universe. No universe exists at this point.** The entire universe that we see now remains as seed. This seed is alive, conscious and it has a material aspect which is folded space. Consciousness and materialness are essential aspects found in any complete system for life. Our universe is also a complete system for life. If you observe the seed of any plant, then root and shoot system is not developed in the embryonic plant.

When the seed develops as a seedling and eventually grows into a tree then root and shoot system is separately visible. Similarly, in the embryonic state there is no universe with diverse galaxies, stars, planets, life forms etc. In this embryonic state there is no diversity. When the *ādi tattw* (seed) metamorphoses into this universe (tree) then diversity appears and we can also distinguish between non-living matter and living beings. Diversity is achieved by differentiation of primordial element (seed). The seed of universe transmutes into this universe (tree) by its own volition and no longer remains seed. This creates diverse matter and variety of life forms appear on this material platform just as many branches, leaves, flowers, fruits appear on the trunk of a tree. In the initial stages universe is not fully developed. After human consciousness appears, we can say that the universe has fully developed. Human consciousness is the final fruit of the natural unfolding process. Just as one seed eventually gives birth to many seeds found in the tree, similarly *ādi tattw* becomes many conscious human beings in this universe of ours.

The universe emerged because a conscious agency wished for a universe. This wisher gave impetus to its own body (physical space) and activated itself as per a self-designed program. The material attribute of this causal agency is undifferentiated physical space. When the causal being wishes to become the universe it utilizes its own body to become this vast universe and differentiates itself to give birth to a universe with variety of matter and life forms. So, one 'being' becomes many through this process. This is not an accidental process but a well thought out process. If this were accidental there would be no universal laws. So, an individual actually contradicts himself when he speaks there are intelligent laws in nature but no intelligent creation. The presence of natural laws implies that universe is a system. A system has well defined rules and is not accidental. To understand this more clearly we can take the example of a computer system. We can design a computer system and once the system is set up with a power source then it can keep running on its own. Similarly, *ādi tattw* designed a system and now it is in operation. This system is nature.

The *ādi tattw* invested itself to become this life system with diversity and emerged as players (human consciousness) within the natural system. Now you may ask, how do I know all these things for sure? To this question, I would like to answer that I have been doing research of my own self and studied the processes taking place within me. So my conclusions are based on my own experience. In this way, I could come to understand the behavior of consciousness and matter. Consciousness has this capacity to experience itself and study itself. The 'self' can study the outer world as well as inner processes. It is because of this research I am able to explain every phenomenon occurring within a living being very deeply. Without deep research no one can explain in depth. I have checked my conclusions within oneself, observed the same in outside world and validated it with others many times. I have also worked on how I can explain these finding to others, so that they validate it for themselves easily.

When the knowledge is being discovered for the first time, no one can know for sure without first-hand experience. Once the knowledge has been discovered it can be defined in a manner that is convenient for others to understand without struggle. My findings will establish a new methodology for validation of truth. This methodology we use in our day to day life for practical living, but such validation methodology is currently absent in our education system and thus there is no consensus on truth. Also, there is a disconnect between the philosophical findings and practical life. If you will observe my deductions, you will find that they are completely aligned with our day to day life, findings of science and thus they hold true for every situation. Our words and our actions will not have any incoherence if you will understand my findings.

You will also find psychological relaxation through this knowledge because the findings are aligned with your nature. If given a chance I can explain all your philosophical questions with great detail and lucidity and you will find that they envelop all the findings made so far in human history in one sweep and bring a structure to the findings of the past, eliminating the contradictions.

Question: What is your take on *dharm, arth, kām, moksh*?

Answer: Many people have spoken and written at length about this topic but I never found any satisfactory explanation so far. When I researched on my own, I finally understood the real meaning of the above words and I found all my queries resolved. I will share the same findings with you now.

Dharm, arth, kām and *moksh* encapsulates our entire life. The above sentence speaks that start is by *dharm* and end is by *moksh* and in between is *arth* and *kām*. The meaning of *dharm* is those things which ought to be adopted in life. So, the question arises how we will know what is to be adopted and what is not to be adopted. The answer to this question also lies in the above sentence.

All that leads to *moksh* is *dharm* and all that which leads to bondage is *adharm*. In this way the criterion for *dharm* is *moksh*. This means the kind of life which gives us *moksh* is *dharm* and the kind of life that gives us bondage is *adharm*. One more point to be noted is that the goal of life that I am referring to is for this world. I am not referring to any goal after death or in some other state of existence. I am speaking about attainment of *moksh* while living in this world. If *moksh* were a target to be attained after becoming dead then we would never be able to know, what leads to *moksh* and what does not lead to *moksh*. Also, *moksh* holds relevance in relation to bondage. If bondage is in this world, then *moksh* is also in this world. They are both conditions found on the same platform of existence. It is not possible that we are experiencing bondage in this world and *moksh* is being delivered in some other state of existence, some other world (*lok*). So all the above four topics are concerned with life here on our planet and not about any state after death.

According to my finding, *moksh* means 'a satisfied state of life'. When we experience a life where we can learn what we desire to learn, we are able to do the work of our interest, we are able to avail products/ services of our choice and able to get sufficient rest then we experience *santosh* in our life. If this state continues to remain in our life, then it is a state of *moksh*.

If this state is not attained in our life, then we are in a state of bondage. Bondage means we are not able to access the education of our choice, employment of our choice, products / services of our choice and do not get sufficient rest.

So no human being wants to be in bondage. In other words, no human being wants that his wishes remain unfulfilled. All human beings want that their wishes continuously get fulfilled. Such a satisfactory state is known as the state of *moksh*. So the ultimate aim is continuous presence of *sukh* in our life.

Once the aim of life is established, the question arises how can it be fulfilled. So the people who understand life have termed the 1st step to attain goal of life as *dharm*. *Dharm* is the entire knowledge by which we can understand our goal and understand what needs to be adopted and what is not to be adopted. This will be imparted through education to all children starting from age 5 years up to 20 years. This general education will complete at the age of 20 and by this age all children shall become well aware of *dharm*.

Now the next step is that of *arth*. So what is *arth* and how can it be created? Here *arth* means those products and services that create all round happiness for us. Those things that create unhappiness for us is known as *anarth* which is often translated as disaster or catastrophe. So a system is required for the creation and distribution of *arth*.

Next step after *arth* is *kām*. *Kām* means our wishes, our desires. In this world every human has desires of their own. That is the reason why everybody's *arth* is different. One person derives pleasure from one subject and a different person may feel pleasure from a different subject. Also one individual can experience *sukh* and *dukh* from the same subject at different instances of time. So our desires define what will create happiness for us and what will create discomfort. If our desires get fulfilled, we experience *sukh* and if not then we experience *dukh*. So our desires take birth because of knowledge which is imparted through the education of *dharm* and desires are fulfilled by a system of *arth*.

If our desires keep getting fulfilled, then we live a state of satisfaction known as *moksh*. So, in this way the sentence *dharm*, *arth*, *kām* and *moksh* encapsulates our entire life.

Moksh is the state of the continuous fulfillment of the ultimate goal of everybody's life which is *sukh*. If we are a living human being, we will naturally adopt a course in life. If this course leads towards *moksh*, then it is *dharm*. So, the criterion for deciding what is *dharm* is also *moksh*. *Moksh* happens when there is a desire. Naturally, when you are a living being you will have desires, otherwise there is no meaning of your existence. So *moksh* depends upon the continuous fulfillment of your desires. The continuous fulfillment of desires happens by *arth*. The attainment of *arth* happens by *dharm* which means right knowledge that leads to *moksh*. So, we can understand how *dharm, arth, kām* and *moksh* are interrelated. We can see how these four pillars create a solid foundation for human life and provide it meaning and direction.

Question: You claim that in the new system no human being will suffer. In such a case the theory of *karm* will be proved wrong. How will those beings who have sinned in past lives get punished for the sins that were committed in the past?

Answer: According to my research there is no penal law existing in universe. There is no penalty ingrained in existence for your deeds. If your finger is cut obviously you will bleed because of natural design but there is no penal law of *karm*. Good intent and good deeds do not contribute to good *karm* and happier rebirths, while bad intent and bad deeds do not contribute to bad *karm* and bad rebirths. Any suffering is not because of a punishment for your past life *karm* but consequences of how we are interacting with each other and nature. The result of some actions can be visible after a long time because of the process involved but it has no relation with any past lives. This world has been created by a conscious agent only to achieve all kinds of happiness's. The conscious agent in the beginning can be termed as *ishwar* and he only desired for this universe with diversity.

At that moment in the very beginning, he alone existed. So *ishwar* imagined a universe and then by accepting the imagination, invested himself into the imagination to become this universe. Creator became creation and just as the seed transforms into the tree and eventually becomes many seeds again, in the same way creator became many human beings. Human being is endowed with all those qualities that were present in creator. In this way, he is now present in this universe as *purn chetan* (full consciousness, *jāgrit* state found in humans) and rest of the whole creation is *ardh chetan* (subconscious state, *swapn* state found in animals), *alp chetan* (vegetative state, *sushupti* state of plants) and *achetan* (unconscious, *turiy* state of matter). That creator metamorphoses into this creation for the sole purpose of happiness. Therefore, the question arises why would *ishwar* punish himself? It is illogical for me to conclude that we suffer because of our past *karm*. Also, I am not confirmed at this point of my research whether rebirth of same personality takes place or not. To understand why we suffer more deeply please read my next book – The Complete Solution- (The book on Philosophy).

According to my research we do not suffer because we committed a sin in past life and that our present suffering is any kind of retribution from nature. The penal system is created by human being by his own imagination and until now we had not conceived of a system in which penal system becomes useless. Now I have designed such a system in which there will be no requirement for penalizing and everyone will live their desired life without obstruction. In such a system happiness of one individual will not become cause of suffering for other. In fact, happiness of one individual will heighten the happiness of other. So, you can imagine that in this system there will be no *pāp*, only *puny* will exist. It is an incomplete system that is responsible for the *pāp* and *puny* of human beings. Human beings are not the root cause of any *pāp*.

If human beings are suffering, then it is because we have not been able to discover the right system until now. For example, until artificial lighting technology was not developed people

lived in the dominion of darkness at night. Now that we have technology for artificial lighting and ways for its production and distribution, most people are able to keep their houses lit in dark. Does that mean individual is enjoying the facility of light because of some past life *Karm*?

Actually we enjoy all happiness's because of knowledge and suffer due to our ignorance. Although, this knowledge and ignorance appear as individual acquisitions but actually collective is responsible for it. The knowledge that individuals hold is the result of the efforts of many. Now take any scientist for example, does the human society have no contribution for the discoveries that an individual scientist makes? Definitely, the human society plays a significant role. Depending upon the kind of system, accordingly people receive a ground for education, facilities, research institutions etc. because of which one is able to acquire knowledge. If we deeply observe, then we will understand that individuals are standing upon the platform provided by the society. When you speak about any *pāp* or *puny* then you must realize that ultimately the collective is responsible. If you assign individual responsibility for all the good deeds and bad deeds, then it would be a biased opinion and unfair. *Pāp* and *puny* arise from knowledge and ignorance and collective is responsible for prevailing knowledge and ignorance. Here, in this world, the more knowledge we get, the more we will become happy and in all the cases in which we remain ignorant, we will all get sorrow in those cases. I hope that you have received the answer to your question.

Question: Is a state of complete happiness possible in life?

Answer: Yes, it is possible. Let us try to understand how. Imagine that there is a couple who are affluent and have a child. Imagine all the desires of this child keep getting fulfilled as his parents are capable of fulfilling all those desires which can be produced in that civilization.

We are well aware of the story of Prince *Siddhartha* (*Gautama Buddha*) who was a prince before he became *Gautama Buddha* and lived one of the most luxurious life possible in

those days. His father was a king and Prince *Siddhartha* lived in luxury; his father tried to keep trouble and suffering far from him. Till 29 years of age *Siddhartha* did not experience suffering. Only at the age of 30 did he confront real suffering (such as old age, disease and death) and left the palace to become an ascetic to find answer for suffering.

I narrated this story to highlight that till 30 years of age *Siddhartha* did not experience distress because of affluence. In the same way everybody's life can be filled with affluence and all kinds of suffering can be removed from their life. People will enjoy deep relationship pleasures as everybody would be affluent and free to live a life which they desire. Also, if an individual develops interest in spiritual topics then system will ensure that necessary knowledge and support is provided to that individual for the same. For example, if Prince *Siddhartha* had all the facilities and support from the system then he could have known all that which he ultimately came to know (as described in the tales) by a much more efficient and smooth process rather than years of struggle. He could have easily acquired knowledge by a more efficient and standardized process rather than struggle individually. He could have easily acquired desired knowledge and could have remained in pleasure all the time.

In this way life can be made full of happiness if every type of arrangement is made for fulfilling our wishes. It is a life in which we are able to avail desired knowledge, desired products/ services, desired work and desired rest. In this way, I do not see any other cause of suffering in life and if somebody does see then he or she can discuss with me. For such a dialogue you are always welcome. I can confidently say that complete happiness is possible in life and I have derived such a system by which this can be made possible.

Question: Is there something in life which cannot be explained by logic, which is beyond logic? Can everything be explained by logic? What is the place of 'faith' in human life?

Answer: Yes, everything can be understood and explained by reason/logic. But, before delving into this topic we have to first

understand what does logic mean and what is its utility in life. What do people often say about logic now? They often pose the question, “if we explain our personal experience to someone by a logical explanation, would that person really grasp the subtleties of that actual experience? For example, if someone has not tasted mango then would he really understand the taste of mango without experiencing it? If not, then logic certainly has limitations”. So people often present such crude arguments.

According to me, such a question itself is incorrect. The utility of logic is to explain any experience and not create that experience for other. We should be mindful of this. Every tool has its own importance and utility in life. Therefore, logic is an instrument which gives us a certain understanding about variety of topics. It helps us to understand any aspect of life even if we have not experienced it ourselves. This is the only outcome of logic. Expecting a different result from this shows that we do not yet understand the instrument of logic and its importance in our life. Logic is not meant to provide you with the real experience.

Think of it as if you have some life experiences and you wish to gain understanding about some more topics in life. So in such a case you want to understand something about which you have no experience from the experiences that you already have. So someone makes an argument that you can relate to and by that argument you are able to understand many things about the topic of your interest. If the argument is not consistent with what you have already experienced, then it will not make sense to you.

You can understand this by an example. If you have not tasted mangoes and someone describes to you that mangoes are very bitter and tasteless. It will not make sense to you why people love eating a bitter fruit. On the other hand, if someone describes, “Mangoes are typically sweet. People often characterize the fruit as a cross between pineapples and oranges (though not as acidic), with a hint of peach”. So in this way, you can get idea about the taste of mango and why it is

popular. So this is the use of logic. A logical explanation will not give you any experience of that object. Experience will only happen when you come in contact with that object but this reason based understanding has its own utility in life. Experience definitely adds depth to your understanding, but there is one more important use of logic. When we put all our experiences on table and look at them together and derive a logical conclusion, we get a new kind of understanding. Such understanding is possible only by adding up all your experiences in a logical sequence. Such understanding cannot be gained simply by experiencing.

For example, we all have experienced that sun moves across, from east to west. From our visual experience, it appears that sun is rotating around the earth but when we add up all our calculations logically then we can deduce that earth is rotating around sun and not the other way. Thus logic helps us make sense of all our experiences.

Logic also helps us deduce what is right and what is wrong. Logic can help us infer what will be beneficial for us and what would be detrimental. By these examples you must have understood that logic is an integral part of the process of understanding. Whatever I am able to explain to you and whatever you are understanding is possible by virtue of reasoning. Anything can be explained and understood with the help of logic, even if it is about soul, even if it is a subject matter beyond senses, even if it is about God. Both being and non- being can be understood by logic. The only prerequisite is sharp logic. Positing everything logically in front of others is also an art.

Question: What do you understand about *sanskār*? How will you rectify wrong *sanskār's*?

Answer: *Sanskār* means a shape given by proper thinking. In other words, to do *sanskār* means to make something useful. You must have come across in *āyurwed* that medicinal herbs undergo a process of *sanskār*. This is because a lot of medicinal herbs are not found in the state in which they can be used directly.

So, we have to refine them to fulfill our objectives. If used directly, there are many such elements present in raw form that may reduce the potency of the medicine and even may cause harm to the body. Thus the process of refining the raw ingredients to bring it to a state of usefulness is termed as *sanskār*. Similarly, when a human being is born, he or she is without any information about this world and the personality is in raw nascent state. If the child grows up without information about this world, then there will be no coordination between him and society. In such a case he and society both will face many problems. As a result of this, many types of suffering will take birth in society. For example, if he is not educated about traffic rules then his movement on road will cause much inconvenience to others and there will be increased chances of accident.

To provide education to a child is termed as imparting *sanskār*. In other words, society is refining the individual or making him or her civilized through well thought out system of education. The society is making him or her fit for a social life, is making him or her useful in the system of human coexistence. In this way as individual grows he comes in harmony with society and is able to make his life and others life comfortable and happy. This is termed as doing *sanskār*, nothing less and nothing more. The meaning of *sanskār* is to make something useful. To make someone or something useful means that its use brings happiness in life. This does not mean that someone is born spoiled and has to be corrected now. From this you can understand that *sanskār* of previous life have nothing to do with this life and neither will the *sanskār* of this life will have to do anything with the next life. *Sanskār* of this life will create consequences only in this life.

Obviously we do not recall our past lives nor would we remember the present times in our next life. Even in this life, if you go to another country, then you will have to learn the rules of that country, otherwise you will not be able to live there happily. If you will not adopt the rules of the foreign country in foreign land, you will be unhappy and their society will also become unhappy and nobody wants to suffer.

That is why everybody needs to undergo the process of *sanskār* so that we are all able to live happily. Thus it is very good to have the same rules or in other words impart the same *sanskār* in the whole world so that people do not have to learn every time they visit a new place. That is why I am saying that entire education should be of common standard throughout the world. This will not cause lot of problems which are continuously arising now due to differences in education. One person says something and the other understands something else and then a fresh round of problems begin with no end in sight. It seems humankind is doomed to suffer this misery. And there are some people due to their ignorance keep nurturing and valuing this non standardization as diversity. At the same time, they continue to suffer due to this non-standardization.

We should know which topics of life are to be standardized and which topics require diversification so that the goal of our lives is fulfilled. When people experience the result of this non-standardization they do not like it but keep reiterating the statement that happiness and suffering are two sides of same coin and that nothing can be done about it. While this is not true and only ignorance is the cause of such a conclusion.

Wrong *sanskār* only means that someone has acquired some wrong information about a topic. As soon as it is known that adopted information is incorrect then we should immediately change and adopt the correct information. This way we can *sanskār* ourselves and every human will be ready to undergo this process spontaneously if he experiences that designed system is for his benefit and continuously feels supported for his or her wishes.

Question: Life is not ideal. Everything has its own advantages and disadvantages. In the past, many systems have come into existence and failed to deliver promised results. How can you be sure that your proposed model will be completely successful and that it is a complete solution?

Answer: I too have heard the above statement many times that life is not perfect.

According to my research the above statement is not correct. We can observe three things in life. There are such things in our life which are only advantageous. There are such things which are only disadvantageous and there are such things which are partly advantageous and partly disadvantageous. We all have these three type of experiences in our day to day life. If we consider the above statement in the context of a system, then it can be said that systems too can be of three types. There can be a design which always creates complete benefit for people, there can be a design which always creates complete loss for people and there can be a design which is partly beneficial and partly detrimental. Generally, no one adopts a system design which creates complete loss, so only two options remain. One option is a mixed bag in which there are situations of both profit and loss. The second option always creates situations of profit. The system that exists today is a win-loose design.

We know that at the very least man always looks for his benefit even at others cost. Although, it is a different matter that no one wants to harm others but when one sees that there is no alternative by which he can gain and other too does not suffer loss then he opts for the win-loose option in compulsion. By adopting such option, he gains but other looses. If we get a choice by which everyone can gain and no one looses then definitely everybody will choose the second option, the win-win option. So, there can be such a system that everyone gets maximum benefit and there is no loss. The design which I propose in this book is of that order. You all can read about this system and understand easily that such a result is possible. Ideal life, perfect life is not impossible or difficult, once the right design comes to our knowledge. For example, until mobile phone technology was discovered it was almost impossible to conceive how communication would take place between people who are miles apart and in remote locations but today it is a reality. So it is just a matter of right knowledge, Until the knowledge of ideal system is discovered it appears that ideal system is impossible but once the knowledge is discovered then it is just a matter of time.

Even today there are many things in life which we experience as perfect. Many a times we get such delicious food that we wonder whether food can be even tastier than what we just experienced. Many a times there is such a climate and temperature that we feel that if such a climate would last the entire year then we would be so much happy. Sometimes we feel that the movie that we watched can't get any better. So, many times, ideal events occur in our lives when there is not even an ideal system in place. When the ideal system would be in place, then almost everything would be happening in the ideal manner always. Imagine, if your life always moves according to your wish, would it not be termed an ideal system? Definitely, it will be an ideal system and this is soon going to be the reality of our lives.

Question: Every human has his own understanding about what is right for him or her. How can all humans agree among themselves for any one unified system?

Answer: Yes, it is correct that everyone has his or her own understanding and way of looking at things. Nevertheless, it is also true that all kinds of understanding are within a frame. For instance, in a football match every player has his own position but keeps moving around playing together with each other, within a defined perimeter, in a common frame, with same set of rules. Similarly, within a system everybody has their own place, everyone has their own choices and everyone has their own job for which different types of understanding are required. For example, in the area of food someone likes one type of food and the someone else likes different type of food. The proposed system provides for everybody and a human can choose whatever they want according to their desire. So even if there are different levels of understanding people can get unanimous for any one system if everyone's life in that design is according to what they desire. For example, even in today's system if there is a product in the market that is accessible to everyone and is making life easier for everyone, then such a product or service gets unanimous acceptance and is quickly adopted globally. Another example is when people unanimously accept the government rule which is found to be

in the interest of all. Such acceptance happens very quickly by all citizens. The new system that I propose is already presenting a possibility for everybody's good life, so no reason appears that people will not get united for this solution. Until people understand clearly the whole solution there can be mild disagreements but once the entire dialogue takes place, we see no reason for disagreement as it serves everybody's interest.

Question: In the context of new philosophy, how would one decide what is right and wrong, what is moral and immoral? Is it ok to kill someone in special circumstances?

Answer: That which causes happiness to all is right and that which causes misery is wrong. So, right and wrong is determined by happiness and suffering. The presence of happiness is right and the presence of suffering is wrong. We all want to be happy and the ultimate goal of our life is happiness. So happiness becomes the criterion to decide whatever taking place is right or wrong. *Naitik* (ethical) means that which is conforming to *niti* (policy). In other words, *niti* means policies made for making life happier. So *niti* is policy made in the context of the ultimate aim of life. Therefore, what is *naitik* is also decided by the ultimate aim of life, which is to experience happiness continuously.

In a poorly designed system, a system built on wrong policies, is immoral and everybody's happiness is not possible in such a system. Therefore, a win-win situation is not achieved most of the time as the base of existing system is competitive. Nevertheless, a decision which minimizes suffering and maximizes happiness for everybody would be considered a wise decision. Also, we should not build high expectations from people that they should be righteous in the face of adversity. This is not the aim of life to be righteous by creating trying circumstances. The main focus should be on rectifying the design so that we can all experience the joys of life.

In the new system man would not be confronted with such dilemmas as system is intelligently designed for everybody's comfort at the same time. Thus the emphasis of this system is always to solve problems and not assign blame on individuals.

If a human being has become psychologically ill for some reason and he or she has killed others and is prone to further kill others, harm others and if no treatment is available for such person then such a life can be terminated. If an emergency situation appears in front of us when we need to kill others for our safety or the safety of our loved ones, then it is not wrong to terminate the life threatening agent. In a situation when the other would kill you if you will not kill him, in such a case killing is justified for self-defense. If you look at the same situation from the point of view of system, then we should try to discover any lack that might exist in the system which led to the unfortunate event. When the root cause is discovered then we should immediately take steps to address it otherwise such incidents will recur.

According to my understanding more than 99% it is likely that ill designed system is primarily responsible for such an unfortunate event. This is because human by nature holds that dear which creates comfort, joy for self and others and even in dreams does not want to hurt others deliberately because violence does not create happiness within him. Either he is ignorant about the consequences of his action or he is forced to do such an act in compulsion due to bad design of system. So when any unfortunate incident happens then high level investigation should take place of the system in place.

Question: What is wrong with existing system of capitalism?

Answer: The defects of contemporary capitalism have already become well known. The main defect is economic inequality which gives birth to other type of defects which leads to social disintegration. Due to income inequality the whole society is divided into two parts, the poor and the rich. The poor cannot buy products and services according to their desire and thus the market perennially faces lack of demand. This always limits production of goods and services and thereby economic activity. Less economic activity limits avenues for income to reach in the hands of people and thus income inequality remains, poverty remains. Unemployment is a perpetual problem in the existing model of economics as capitalism and

unemployment is interrelated. The precondition of money to demand creates all these problems.

As unemployment increases the wages also reduce and this further aggravates income inequality. Automation and increased efficiency can also further aggravate the problem in a capitalist economy by virtue of design. There is always the presence of a reserve labor force in capitalism as the bargaining strength is more in the favor of capitalist. Unemployed labor is inevitable in capitalism as the capitalist employs and dismisses labor according to fluctuating demand in the market. Thus rich become richer and income inequality increases manifold as you can see that the 26 richest people on earth in 2018 had the same net worth as the poorest half of the world's population, some 3.8 billion people.

We can all see from our life experiences that neither the poor is happy nor the rich is satisfied in this system due to this lack of equity. Poverty has its own kind of miseries and becoming ultra-rich also has its own kind of problems. The deficient system affects us all irrespective of our financial position and does not create a ground for happiness to blossom in our lives. As you might be understanding from the word itself, in a capitalist system capital reigns. The extent of your freedom is determined by your hold over the capital. If you need to buy anything you need money, if you need to start any enterprise you need capital, if you wish to get educated you need money, if you wish to get medical services then you need money, if you wish to travel you need money. Those who do not have money are not free to avail these facilities in life, in other words they do not live in the state of freedom.

Somehow if they avail some skill, they are able to get little money. With this little money they barely survive, as if they are not humans but robots that survive on some fuel. It becomes very difficult to differentiate between machines and these low paid laborers. In a capitalist system competition is at its peak. The capitalist possess control not just over the natural resources but human resources as well. Only few people are able to avail a luxurious life and those who lack capital start

looking for some way to acquire wealth. This gives birth to rivalry and many people begin to adopt devious ways to acquire wealth. This leads to various types of crimes in society. Gradually these crimes, atrocities begin to acquire a social form and deeply entrench society into various forms of violence. Exploitation begins to become the new normal. When the violence, corruption and atrocities reach great heights then a revolution takes place in society. This revolution may temporarily replace the existing regime but after some time again the same process starts and life goes on.

In a capitalist system the real demand is never actually known. Thus production commences based on a market forecast. Subsequently traders and businessmen also stock goods based on their estimate of market. The sellers wait in the anticipation for the goods and services to be sold.

In this way, many traders, businessmen, entrepreneurs risk their capital and incur losses due to the unpredictability of market. Only a handful are successful in the long run and you must have seen many people involved in farming, small medium enterprises and even big businesses loosing capital at some point of time or other. We keep hearing in the news that farmers are committing suicide. Farmers spend their entire capital in farming and in the end may incur heavy losses due to many factors. For example, if there is a flood, drought, pest attack, drop in prices etc. When such loss happens, often they do not have any safety net. They do not have any more capital and suicide is the only way out they see to avoid future miseries. Tragedy befalls such families as other surviving members have to bear all the burdens without any monetary support.

In such an inhumane world some men take measures to get money through, theft, cheating, corruption, kidnapping etc. which starts giving rise to various kinds of other problems in the society. The government is not able to stop these crimes even with their full force. Governments are not even able to stop corruption within their own organization as every political party needs massive fund to contest elections.

Obviously, it is impossible to get such funding always by legal and ethical ways in a competitive framework. Therefore, the political parties that depend on big corporations make policies in favor of them. The big corporations try to gain monopoly over market because they too want to keep themselves secure in a competitive framework. Thus wealth concentration is an inevitable consequence of capitalism. The rich become richer and poor become poorer. Leadership changes, governments change but system does not change. This is because the economics remains the same. So all these are the consequences of capitalism.

You must have read the economics that I am proposing in the previous chapters and you must have understood how the new economics creates the right foundation for the desired system. Right economics ensures proper way of demand collection, production, distribution and then recycling of resources after use for affluence to exist perennially for everyone. There are many books already written on the deficiencies of capitalism which you can study in your own sweet time. Capitalism continues because so far no one had created a better economics. So far, capitalism is considered the only viable option available in the absence of an alternate solution but now I am presenting you with an alternative that will liberate you from the consequences of capitalism and enable you to live a life of your dreams.

Question: How will the problems of mutual relationships between family members be resolved in this new system?

Answer: Today, relations between humans are not good and there are two main causes. The first cause is that all members of the family are not financially self-sufficient and independent. The second cause is the absence of right education on the topic of relationships. Let us try to understand the above two causes one by one. If we deeply study our own family situation we will find that whenever there was dispute in the past, at the root of it was money. This happens because the members of family depend upon one or two persons mainly for financial support.

If family members will need anything in life, they ask from that person who is the main bread winner. If that person has enough money and has wish that other members of family use his hard earned money then it is okay, otherwise estrangement will happen. In the new system, everyone will depend on the government system alone for every requirement. The demands will be placed directly to the system and almost all demands will be fulfilled. In such a state money will not come between relationships. Thus the reality of the relationships will emerge. Now people will make relationships only on the basis of love. The relationships will exist for whom we feel real admiration and it will last as long as we both keep feeling love. Otherwise, the relationship will terminate. Relationships will be formed only for love, not for money.

Real love relationship is such that if you do not get from one you will get from someone else but the same thing cannot be said about person holding wealth. You cannot find wealth with everybody in a capitalist system. Thus one becomes dependent upon other which creates all kinds of complications, In the new system individual is not dependent exclusively on one person. The system will facilitate to find your matching personality and thus your wish for desired relationships will always keep getting fulfilled. Now relationships will form only on the basis of love. If mutual love does not exist, then relationship will not get created. No one will experience unwanted burden in relationships. Secondly through education everyone will get good knowledge of how to live in the relationships for deep joy. By addressing these two main causes no one will experience any distress in relationships. All will experience real joy of relationships and our hearts will vibrate with joy of bonding with each other in an unadulterated way. All will experience freedom even though being in relationships. No one will worry that they will be taken advantage of in a relationship. In fact, they will request other if they could be of any service. Trust will manifest in relationship by virtue of new system.

14.Epilogue

According to me, after reading this book it will become evident to people, that we have a clear solution at hand for the challenges of our life. The book provides an entire blueprint of how a complete system can help fulfill the desired goals of your life. By adopting this system all of us can live a more beautiful, healthy and happy life. This new system will enable a world of happiness's and will not create the scope for suffering. All of us would be able to live a life of our desire without any system generated roadblock. All citizens of this world would be able to avail their desired knowledge (*jnyān*), desired employment (*karm*), desired consumption (*bhog*) and desired rest (*vishrām*). All types of happiness's are contained within these four aspects of human experience. If you have questions regarding this new system, then you are welcome to ask me for elaborate explanation. If there is any point of disagreement, then I welcome you to the public dialogue platform for the right conclusion on any topic of contention. If lack is found in the proposed solution, then the same will be addressed and sorted.

After, this solution reaches the general public and once sufficient discussion has taken place, then we would move towards conducting a public opinion poll. If there is no deficiency found in the system, the public opinion poll would ascertain whether people want this system or not. If majority will not want this system, then no further efforts are required in this direction. At least, they can no longer complain that society has no solution for the problems of the world.

People will have to speak out clearly and vote whether they want a solution that ensures happiness of everybody or not. After reading this book, everyone will have to take a clear stance. Any subject matter expert, scholar, activist or leader cannot distance himself simply by stating that it is a utopian dream. They will be asked reasons behind any conclusion of theirs in the dialogue platform and everything will be made crystal clear in front of the general public.

On the other hand, if people will want this solution, then next step will be taken towards its implementation. As of now, the first step is to make this solution available to all citizens through various mediums, so that it becomes a matter of public discussion and awareness. The second step will begin only when the majority decides in favor of the solution which will be known through public opinion poll. According to my understanding we will soon get the majority in favor of such a system. Subsequently, the steps towards its realization will take place.

The transfer from existing system to new system will be done in a manner which causes no inconvenience to any human being and within the ambit of our existing constitution. There will be no revolution, no fight and no coercion. There will be no marches, no protests, peaceful or otherwise. This is a movement not a revolution. This movement will be at thought level first which means it will establish the solution amongst people in the first step.

Once the solution has become popular and accepted in society then a new political party will be formed which will contest the *lok sabha* (lower chamber of Indian parliament) elections directly, with the sole agenda to replace the existing constitution with the new constitution. In a scenario where majority is formed in the parliament with a significant vote share, only then system change will happen and this system change will be for only those people who have decided to opt for the system.

Those people who want to live by the old system or any other system can continue to do so according to their wish and they can live separately in an area outside the purview of the new system. They will be allotted their share of land and will be free to live in their share of land. They can utilize the public roads, transport etc. within the new system, apart from that they will not be part of the new system. The new philosophy always maintains that human should have maximum freedom to live the life he or she wishes to live. There should not be any imposition upon each other. The person who lives in the new

system will always feel this freedom. He or she will never feel any kind of slavery and subordination. He or she will always feel supported for his or her fulfillment. The shift from the existing system to the new system will take place in a manner that does not create any inconvenience to people. During the shift, each coming day will always be more joyous than the day gone by. There would be no downgrading of the life you currently enjoy and only increase will happen in your comfort. The shift from a market system of economics to the new system will happen in phases and has been explained in my upcoming books in greater detail.

Glossary of Hindi words

Some of the words have been assigned new meaning according to the new philosophy propounded by author.

- āchār- Self-conduct
- achetan-Unconscious entity, entity in which there is absence of wisher, matter
- adharm-All that which is against aim of life and creates bondage, strife, suffering for self and others
- adhi wariy-Emotional oriented personality, *adhi* means above and in this context implies more than half-way mark and less than full, *wariy* means potential
- ādhyātmik-Causal plane of existence
- ādhyātmik shiksha-Education about causal plane of existence
- ādhyātmik vijnyān-Science of causal plane
- ādi bhautik- Related with material plane of existence
- ādi bhautik shiksha-Education about material plane of existence
- ādi bhautik vijnyān-Science of material plane, contemporary science
- ādi daivik-Related with astral plane of existence
- ādi daivik shiksha-Education about astral plane of existence
- ādi daivik vijnyān-Science of astral plane
- ādi tattw-Primordial state of *atma*
- agni-Literally means fire. It symbolizes heat, heat and light, energy
- aham-Self
- aham brahmāsmi-I am *brahma*, the absolute
- āhār-Diet, comestible, victual
- ahnkār-Ego; the self-sense; the I-consciousness

- ājnya- Literally means command
- ājnya chakr-Eyes of wisdom
- ākār-Shape
- ākāsh-Space, the subtlest state
- alp chetan-Vegetative state of plants, unconscious state of human i.e. *sushupti* state
- alp wariy-Physique oriented personality - alp literally means little and *wariy* means potential
- amrit-Nectar, ambrosia
- ānand-As per Indian philosophy it is described as a state of bliss, which cannot be expressed in words and is beyond senses. According to authors definition it means absence of *sukh* and *dukh*- a natural state of unconscious, a state of *sushupti*, a state of rest, absence of experiencing process
- anarth-Contrary to aim of life, catastrophe, disaster
- anarth shāstr-A treatise or technical literature that is meaningless and creates suffering by its adoption
- antar ākāsh-Inner psychic space
- anthkaran chatushtay-Four fold inner instruments, *mann* (comprehending mind), *buddhi* (intellect), *chitt* (memory) and *ahnkār* (ego)
- anthkaran- Inner instruments of being
- ardh chetan-Mental state of animals, subconscious of human, dream platform
- ardh wariy-Mind oriented personality- *ardh* literally means half and *wariy* means potential
- arth-That which is meaningful, for example -desired *jnana, karma, bhoga* of any being
- ārthik karm-Economic activity or employment
- arthshāstr-Economics
- astitw-Existence
- ātma-Entire existence, both conscious and unconscious
- ātmchetana-Self-consciousness

- ātmik-Self-related
- ātmranjan-Enjoying games in which consciousness engagement is more, consciousness oriented games
- ātmshakti-Power of Self-definition
- ātmtattw-Everything that exists in the world is essentially *ātmtattw*
- aurobindo darshan-Philosophy of *sri aurobindo*
- āwās niwās-Home, residence
- āyurwed-Science of longevity or life
- bāhykaran- External instruments of being
- bal -Strength
- bhakti-Devotion
- bhāsha-Language
- bhautik-Material
- bhautik padārth-Material substance
- bhaw-Becoming, turning into, being, state of being, existence, life, coming into existence
- bhāw shakti-Capacity for emotions
- bhāw -Emotion, feeling
- bhog-Various types of enjoyments, products/services
- bhokta-Consumer, enjoyer, experiencer of *bhog*
- bodh-Understanding
- bodh shakti-Ability to grasp, understand and derive conclusions
- brahma-Being that can expand or contract its own existence, being that can become multiple from single and vice-versa
- brahmānd-Manifested universe
- brahmatw-Understanding of self or *brahma*
- bubhuksha-Hunger
- buddhi-Intellect
- chārwāk darshan-It is also known as Lokāyata, is an ancient school of Indian materialism. Charvaka holds

direct perception, empiricism, and conditional inference as proper sources of knowledge, embraces philosophical skepticism and rejects ritualism, and supernaturalism

- chetan jiw-Living beings
- chetan tattw-Conscious element
- chetan-Conscious
- chetna-Consciousness
- chetnata-Awareness, activity of being
- chid shakti-Capacity for witness/knowing
- chidatw-Awareness of self and ability to direct awareness
- chitt-The inner instrument for memory
- daivik-Astral
- dal tantr-Party based system
- darshan-Philosophy
- darshan shāstr-Treatise on philosophy
- dasha-State of affairs
- dhāran shakti-Capacity to adopt
- dharm-That which is worth adopting in life, aligned with aim of life
- dhyān-Meditation
- disha-Direction
- drishta-Witness, viewer
- dukh-Suffering, misery
- dwait wedānt-It is a sub-school in the Vedanta tradition of Hindu philosophy. Alternatively known as Bhedavāda, Tattvavāda and Bimbapratibimbavāda, Dvaita Vedanta sub-school was founded by the 13th-century scholar Madhvacharya
- ganit-Mathematics
- gun-Quality
- jnyāta-Knower
- hans-Swan
- hath-Stubbornness or forced determination

- ichchha-Wish, desire
- indriy-Senses
- ishwar- Fully potent wisher
- ishwratw-A state of knowledge that we are creators-ability to adopt right wish
- ishwriy-Embodying the qualities of creator
- jāgrit-Awake, activated
- jāgrit prān-Emotionally active, awakened life force
- Jahnnam-Hell
- jaivik padārth-Biological substance
- jal tattw-Water element
- jal-Water
- Jannat-Heaven
- jar-Matter, that which lacks qualities of consciousness
- jar padārth-Material substance which has no life
- jar tattw-Matter element
- jarta-Materialness
- jiw-Living being
- jiwan-Life
- jiwātma-Essence of living being
- jnyān-Knowledge, wisdom
- jnyān chakshu-Eyes of wisdom
- jnyānendriy-Sense organs
- kaiwaly-It is the isolation of purusha from prakṛti, and liberation from rebirth, i.e., Moksh (although this is controversial due to the predominant view that it is impossible to separate/isolate purusha from prakrati, and vice versa). Kaivalya-Mukti is described in some Upanishads such as Muktika and Kaivalya as the most superior form of Moksh which can grant liberation both within this life Jivanmukti and after death Videhamukti and the essence of all Upanishads
- kām-Desires

- karan-Instruments
- kāran-Causal
- karm-Employment
- karmendriy-Instruments for action
- karta-Doer
- kriya shakti-Kriya Shakti is the power to act. Derived from Sanskrit, kriya means “action” and Shakti means “energy, potency, power, capacity”
- lok-In the cosmography of Hinduism, the universe or any particular division of it. The most common division of the universe is the tri-loka, or three worlds (heaven, earth, atmosphere; later, heaven, world, netherworld), each of which is divided into seven regions.
- lok netritw-Serving people through leadership function such as policy making, research etc
- lok poshan-Poshan literally means nourishment. To nourish and enrich citizens by producing various food products and substances so that they remain in health and vitality
- lok sabha-Lower chamber of Indian parliament
- lok samriddhi-Samriddhi literally means affluence, various types of comfort, affluence and luxury in the life of citizens
- lok sewa-Serving the citizens, the function of administration and social services
- lok tantr-Democracy, people’s system
- mādhwāchāry-The chief exponent of *dwait* philosophy
- manan shakti-Ability to comprehend, reflect upon and contemplate
- mann-Mind, instrument by which we can use language for discussion and comprehension
- manornjan-Deriving pleasure through games in which mind engagement is more, mind oriented games
- mantrna-Consultation, deliberation

- manushy-Human being
- māya-According to some Indian philosophical traditions - *Māyā* connotes a “magic show, an illusion where things appear to be present but are not what they seem”. *Māyā* is also a spiritual concept connoting “that which exists, but is constantly changing and thus is spiritually unreal”, and the “power or the principle that conceals the true character of spiritual reality”
- moh-Attachment
- moh māya-According to some Indian philosophical traditions, *moh māya* is attraction for an illusory impermanent world born out of ignorance, attachments of this illusory world
- moksh-The definition presented here is contrary to popular philosophical traditions. The author defines *Moksh* as continuous state of satisfaction, while living in this world of phenomenon
- mrit-Dead
- mukti-Liberation
- naitik-That which is conforming to policy, policy related, conduct according to policy
- netr-Eyes
- netritw-Leadership
- nirnay-Decision
- nirwān-Is commonly associated with Hinduism, Jainism and Buddhism, and represents its ultimate state of soteriological release, the liberation from repeated rebirth in *saṃsāra*
- niti-Policy
- niyam-Rules and regulations
- nyāy-Justice
- nyāykāri netr-Eyes of justice
- urja-Energy
- padārth-Substance

- panch tattw-Five elements
- pāp- Sin
- param tattw-Ultimate element, the ultimate aspect of reality, the fundamental fabric of creation
- parmātma-Ultimate reality
- partantrata-Bondage, Slavery
- prabhu-Lord
- prajnya-To be established in knowledge is to have *prajnya*
- prakriti-Nature
- prākritik-Natural
- prān-Life force
- prān, samān, wyān, udān, apān-The five types of life force
- prāni-Living being
- prānik-Life force related
- prānrnjan- Games in which emotional engagement is more, emotion oriented games
- prithwi-Earth element
- puny karm-Virtuous deeds
- puny-Virtuous deeds that bring harmony to existence
- purn chetan-Conscious state of human where he has wishing capacity
- purn wariy-Consciousness oriented personality, *purna* literally means full or complete. *Wariy* means potential
- sabhyta-Civilization
- sad viwek-Positive discrimination
- sādhu-A holy man, sage, or ascetic
- sākshi-Witness
- sākshitw-Witness consciousness-neutral, unbiased viewing of happenings
- samādhi-A state of harmonious disturbance free existence
- samāj-Society

- samshti-Totality, whole, universal
- samshti prān-Universal life force
- samwedna-Empathy
- samwedna shakti-The capacity to empathize
- samyojan shakti-Organizational power
- sanjnyān-General knowledge
- sankalp-Determination
- sankalp shakti-Determination power
- sansādhan-Resources
- sanskār-Refined cultural process
- sanskriti-Culture
- sānskritik-Cultural
- sansparsh-Contact, contiguity, intromission
- santosh-Satisfaction
- sarw dharm sam bhāw-A concept embodying the equality of the destination of the paths followed by all religions (Although the paths themselves may be different).
- sat bhāw-Positive and right emotions
- sat buddhi-Positive and correct decision making intellect
- sat karm-Positive actions
- shānti-Peace
- shāstr-Treatise
- shiksha-Education
- shisht-Civility
- shraddha-Faith
- shraddha shakti-Power of faith
- shrey-Auspicious and beautiful existence, good and beneficial
- shuddh chetan-Pure consciousness
- shunyta-Null, void
- siddhānt-Principle

- Siddhartha (*Gautama Buddha*)-The Buddha (also known as Siddhattha Gotama) was a philosopher, mendicant, meditator, spiritual teacher, and religious leader who lived in ancient India (c. 5th to 4th century BCE). He is revered as the founder of the world religion of Buddhism
- smaran shakti-Memory power
- smriti-Memory
- sparsh-Touch
- srishta-Creator
- sthul-Gross, material
- sukh-Happiness
- sukshm-Subtle
- sushupti-Sleep state
- swabhāw-One's nature
- swābhimān-Self-definition
- swapn-Dream state
- swatntrata-Freedom
- tāmsik-The quality of inertia in creation. It is not a negative quality. There are three qualities found in universe, Sat, Raj, Tam. The high note of *prana* is indicated by Sattva (hi) and low note of *prana* by *Tamas* (lo). When *prana* modulates according to *Prakriti*, then the state of harmonious activity is called Sattva and state of inertia is called *Tamas*. The intermediate state which is created by a mix of Sattva and Tamas is called Rajas(med).
- tan-Body
- tanornjan-Enjoying games in which body engagement is more, body oriented games
- tark -Logic, to give *Tark* literally means to give solutions or statements that clears the understanding and takes a person from confusion to clarity, that give solution for his or her life.
- tattw-*Tattw* is a Sanskrit word meaning 'thatness', 'principle', 'reality' or 'truth'. According to various Indian

schools of philosophy, a *tattw* is an element or aspect of reality

- turiy-The fourth state of consciousness, there are four state of consciousness- *jāgrit* (awake), *swapn* (dream), *sushupti* (sleep) and *turiy*
- udāsin-The one who is seated in *ājnya chakr* (third eye)
- vibhu-All pervading existence
- vichār shakti-Capacity for thinking
- vidhān-Legislation
- vihār-Everyday practices like sleeping, labor, recreation, pleasure
- vijnyān-Science
- vishay bhog-Subjects of pleasure
- vishnu- Probably means "all-pervasive" in Sanskrit. The Hindu god Vishnu is the protector and preserver of the universe
- vishrām-Rest
- viwek-Discrimination
- waikunth-Celestial abode of Vishnu
- wairāgy-Dispassion, renunciation
- wāk shakti-Speech power
- wāni-Speech
- war-Groom, the one who is capable to adopt
- wariyta-Potency
- wasan-Dwelling or abiding, attire
- wāsna-Wish to reside in subjects of pleasure, subtle inclinations that are imprinted in the mind due to past impressions in *chitt*
- wasudhaiw kutumbkam-A Sanskrit phrase found in Hindu texts such as the *Maha Upanishad*, which means "the world is one family
- wāyu-Air element

- wedna-Is an ancient term traditionally translated as either “feeling” or “sensation.” In general, wedna refers to the pleasant, unpleasant and neutral sensations that occur when our internal sense organs come into contact with external sense objects and the associated consciousness.
- wir bhogy wasundhra-The brave shall inherit the earth
- writti- Mental modes, waves emanated from mind stuff
- wyashti-Individual
- wyashti prān-Individual life force
- wyawhār-Behavior with others
- Yash-Touching the hearts of many people by one’s actions. Fame or recognition that is acquired by serving the people on a big scale. The urge for making many people happy and getting recognized by people for such positive act is the central theme. Emotion oriented personalities long for *Yash*.

Notes

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